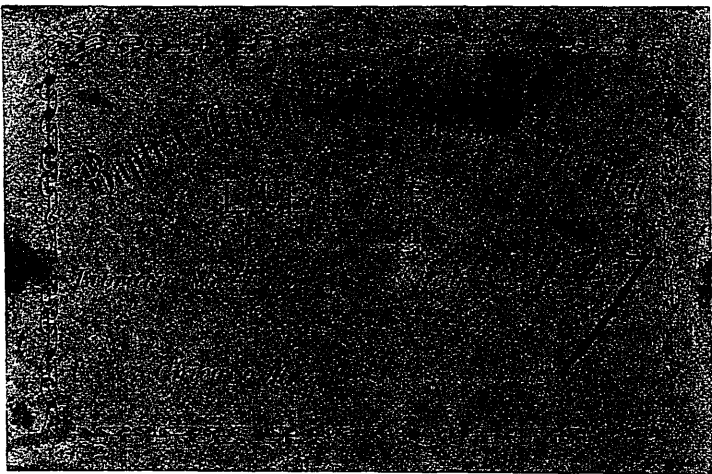




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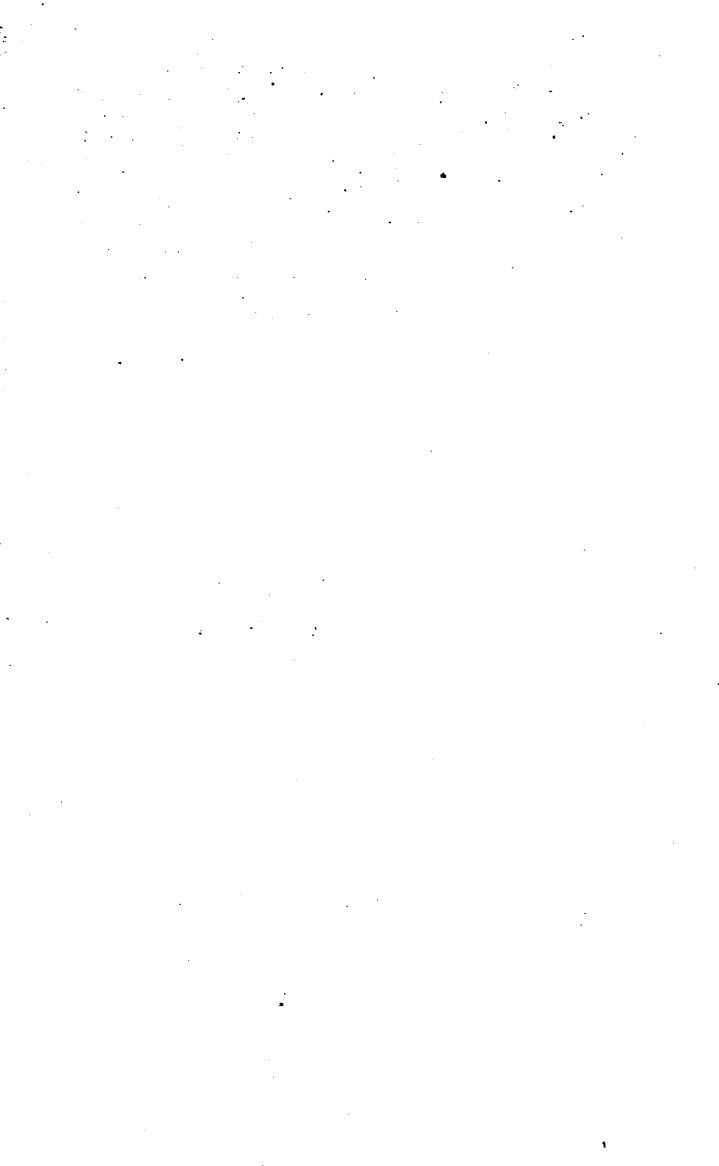
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NORMAL CLASS MANUAL

FOR

BIBLE TEACHERS.

BY

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Education

COMMENDATORY.

IN view of the widespread and growing interest in the training of Sunday-school teachers, the undersigned Christian workers, who have given the subject special study, and acquired experience in its methods, unite in recommending the formation of **NORMAL CLASSES**, in connection with Sunday-schools and seminaries of learning, for the benefit of those who would become proficient Bible teachers.

We also agree in recommending the main features of the subjoined outline of elementary study, with the understanding that such modification may be made in our respective **MANUALS** as will not destroy the essential unity of the plan.

WARREN RANDOLPH.

J. H. VINCENT.

H. CLAY TRUMBULL.

J. BENNET TYLER.

INTRODUCTORY.

THIS book is an outgrowth of the National Baptist Sunday-school Convention, held in Cincinnati in November, 1872. It is designed to meet a long-felt want, to which the Convention gave its most earnest attention.

Two questions of profound importance lie at the very threshold of the Sunday-school, viz., "WHAT TO TEACH," and "HOW TO DO IT." To answer these questions is the object of the following pages. Without any special training for their work, many persons have soon found teaching devoid of interest to themselves, and profitless to those whom they have endeavored to instruct; others have struggled for years to obtain the knowledge which with a suitable GUIDE might have been acquired in a comparatively brief period. In this way a vast amount of vital Christian energy has been wasted.

No one can be competent to teach the Bible until he knows what the Bible contains. This knowledge must not only cover a general outline, but, to some extent, must embrace details. It is not enough to say that merely a devout spirit is required. The Bible addresses

the intellect, as well as the heart, and we can acquire a knowledge of its contents by hard study only. To such as are willing to undertake this work the following **OUTLINE** will render essential service.

In promoting biblical knowledge, the Sunday-school is a most important agency. It is by no means to supersede the pulpit, but is to be the pulpit's grandest ally. It has come gradually to its present position of efficiency, and those who are soon to control it will find immense advantage in taking it up at the point to which their predecessors have brought it. That they may do so, the second part of this volume has been prepared. Here are brought out the results of past experience in organization, management, and teaching.

While nearly all Sunday-school workers may be aided by this **MANUAL**, it is designed especially to be a text-book for those who are soon to enter upon the work of teaching. Young men and young women have been particularly in mind during its preparation. Any school which has a competent Bible-class teacher can have a **NORMAL CLASS**. The teacher and each scholar should be provided with a copy of the **MANUAL**. Merely reading it, however, will not suffice. Diligent and hard study should be given to it. It is not advisable to commit to memory the language here given. But the facts and principles presented should be so thoroughly mastered that each pupil can clearly state them in his own language, and can also answer any pertinent question which the teacher may ask concerning them. Passages of Scripture—proof texts—referred to should be committed

to memory and recited accurately. At each lesson a synopsis of the preceding lesson should be given, and reviews of the parts gone over should be so frequent that what is once learned shall never be forgotten. Attention is, therefore, specially invited to the chapter on "Review Exercises," on page 236.

The book is divided into forty-eight chapters, which will furnish a course of study for one year, with four Sundays for review. Those, however, who have the time and wish to study more in detail, can extend the course over two, or even three, years. But in that case it would probably be best to go through the book once in each year. Passing through it the second or third time will not be wearisome. Instead of that, the more it is studied, the more it will fascinate, and the grander impulse will it give to our Bible school work.

W. R.

530 ARCH ST., PHILADELPHIA, PA.

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NORMAL CLASS MANUAL.

PART I. THE BIBLE.

I.—EVIDENCES OF ITS DIVINE ORIGIN.

The Bible is from God. To explain and verify this proposition will be the object of this chapter and of some that follow. The limits of the work require it to be done in the briefest manner possible, without sacrificing clearness. Proposition.

This proposition does not mean that every sentence of the Bible expresses a thought of God; for a large part of the volume preserves the thoughts of men who were not inspired, perhaps not renewed, while a considerable part of it preserves the sentiments of evil men or of malignant spirits. What it does not mean. Nor does it mean that God by his Spirit dictated to the sacred writers the very words which in all cases they used, so that children might have been employed as naturally as men in giving the Bible its actual form; for to this theory there are grave objections.

But the proposition means that in some way *God enabled the sacred writers to put on record just what he wished them, acting in his name, to say to men.* And surely he wished them to give truth, not falsehood, to mankind—a trustworthy account of his own acts and purposes, of the words and thoughts of men, whether good or bad, and of the character and conduct of created spirits, superior to man. Hence, by saying that the Bible is from God, it is affirmed that all its language, rightly interpreted, is strictly true and divinely important.

To verify this proposition, as now explained, it may be well to notice, *in the first place, the accuracy of the Bible in statements not strictly religious.* In doing this one naturally begins with the New Testament, which refers to scenes and events more easily examined than many of those recorded in the Old Testament.

For Christianity, as a historical religion, took its rise in Palestine about thirty years after the beginning of the Christian era; and before the close of the first century of that era all the books of the New Testament had been written. There is no evidence in the hands of scholars that any Scripture of the New Testament was in existence before about the middle of that century, and no sufficient reason to believe

that any one was written after the close of it. Hence they belong to a well-known period—the century in which the events which they narrate took place—and their geographical and historical accuracy can be easily tested.

There are numerous references in the New Testament to natural scenery, as hills, mountains, valleys, plains, lakes, rivers, fountains, and pools; Natural scenes, to natural productions, as vines, olives, productions, and palms, figs, honey, wheat, barley, darnel, animals spoken of. mustard, and lilies; to well-known animals, as horses, oxen, asses, sheep, goats, camels, dogs, foxes, locusts, doves, sparrows, eagles, scorpions, and vipers; and all these references are proved to be trustworthy by evidences found in other writings or in the lands of the Bible.

Again, there are frequent allusions in the New Testament to the mixed population which then filled the land of Palestine, to Jews, Greeks, The people, Romans, Syrians, Arabians, and stran- sects, rulers, etc. gers from all the known world; to the religious and civil parties which then existed, as Pharisees, Sadducees, Herodians, with the views, customs, prejudices, and passions that distinguished them; to rulers, often mentioned by name, whether they were kings, tetrarchs, governors, centurions, or priests of various ranks, Levites, scribes, lawyers, members of the Sanhe-

drim, and leaders of the synagogues; and all these allusions are found on examination to be worthy of entire confidence.

So, too, there are manifold references to products of human industry, as houses, synagogues, prisons, towers, ships, jars, baskets, beds, boxes, coins, articles of dress, ornaments, nets, needles, mill-stones, swords, spears, shields, helmets, and the like, as well as to the habits of the people, religious, social, and domestic, at home and abroad, at weddings and at funerals, as fishers, shepherds, vine-dressers, husbandmen, stewards, servants, or as teachers, rulers, soldiers, publicans, travelers, guests; and likewise to the diseases prevalent in the land, as fever, leprosy, palsy, blindness, lunacy; and in no instance have these references been found incorrect.

When the vast number, the incidental character, and the wonderful accuracy of these allusions are considered, it is natural to conclude that the writers of this remarkable book were kept from error by a wisdom higher than their own.

A similar conclusion must follow a careful examination of the Old Testament. According to the best evidence within the reach of scholars, the books of that volume were written during a period of twelve hundred years,

Products of labor, employments, habits of the people, diseases, etc.

Conclusion.

Accuracy of the Old Testament in secular matters.

terminating about four centuries prior to the birth of Christ. Many of them abound in historical and topographical allusions, and just so far as there are other sources of knowledge in respect to the places and events described, the truthfulness of these allusions can be tested. The means of verifying them are not so abundant as in case of the New Testament, but they have been greatly increased in the present century, and it is not too much to say, that the astonishing accuracy of these writings is becoming every year more certain. By travel and research in the peninsula of Sinai, in Palestine itself, and in the region east of the Jordan, intelligent men have found many confirmations of the truth of Scripture, and have poured the fruits of science into the lap of religion. The foundations of the Old Testament are laid securely in the topography of lands and the history of nations mentioned by its writers. The roving Bedouin of to-day bears witness to the presence of Israel in the desert three thousand years ago, by giving in a kindred dialect the names of places inserted by Moses in the book of Numbers. And all this is the more remarkable if we bear in mind the great number of the writers, the great differences between them in cast of mind and culture, and the varied fortunes of the Jewish people during the fifteen hundred years from Moses to Christ.

Thus the historical and geographical setting of religious doctrine in the Old Testament, as well as in Conclusion : the the New, is above just suspicion. Any sacred writers slight errors that may perchance now were assisted by exist in the record should be ascribed to the Holy Spirit. inaccuracy of transcription rather than to mistakes in the original documents. When now the improbability of this result, if the Bible were of merely human origin, is borne in mind, it will appear reasonable to concede that the sacred writers were not mistaken in professing to have had the assistance of the Spirit of God in their work.

For (1.) their messages purported to be strictly from God. See Ex. iii., sq.; Lev., Num., and Deut., *passim*; 1 Sam. ii. 27, 30; iii. 11; viii. 7, 10; ix. 15, 17; x. 18; Isa. i. 1; ii. 1; iii. 16; vi. 9; and often; Jer. i. 2, 4, 11; ii. 1, 4; iii. 11; and often; Ezek. i. 3; ii. 1, 7; iii. 1; vi. 1; and often; Gal. i. 11, 12; 2 Tim. iii. 14-17; 2 Pet. i. 18-21.

(2.) These messages were very often put in writing. Ex. xxxiv. 27, 32; Deut. xxvii. 3, 8; xxviii. 58; xxxi. 19, 24, 26; Josh. xxiv. 26; 2 Kings xxii. 8; xxiii. 24; Deut. xvii. 18; Neh. viii. 1; ix. 3; Ps. xlv. 1; Jer. xxxvi. 2, 4, 28, 32.

(3.) It is probable that they were almost all put in writing. Ex. xvii. 14; Num. xxi. 14; Josh. x. 13; 1 Sam. x. 25; 1 Kings xi. 41; 2 Chron. xxvi. 22;

for it was customary to write out important documents.

II.—EVIDENCES OF ITS DIVINE ORIGIN.

To verify the proposition given above, reference may be made, *in the second place, to prophecy fulfilled.* For not only did the sacred writers profess to record past events; they also predicted future events. To do this with any considerable exactness, they must have been taught by one who knows what is to be, as well as what has been, by one who “sees the end from the beginning.” It is perhaps credible that honest and intelligent men should succeed in giving a nearly faultless account of matters within the range of their own observation, though it must be conceded that no modern writers have done this; it is likewise conceivable that far-seeing statesmen should be able, now and then, to forecast the destiny of a single tribe or nation; but it is not credible that such predictions as are found in the Scriptures could have been made without divine illumination—predictions concerning *nations*, as Egypt, Edom, Syria, Judea; *cities*, as Nineveh, Babylon, Tyre, Sidon, Jerusalem; and *persons*, as Cyrus, John the Baptist, and Jesus Christ. The argument from prophecy is therefore conclusive

Prophecy shows
the Bible to be
from God.

as to an important part of the Old Testament ; for it establishes most clearly the fact of divine illumination in certain instances, and thus prepares a thoughtful mind to believe it possible in other cases, equally momentous when contemplated from a religious point of view.

This argument was frequently used by the early Christians, by the writers of the New Testament, including the apostles, and even by the Lord Jesus himself; yet it was never so strong as it is to-day, though scouted as worthless by a certain class of writers. These writers, however, reject it, because they reject everything supernatural; and they reject everything supernatural, because they identify God with the impersonal force or forces of nature. The reasons which they assign for believing that certain passages, which profess to foretell future events, were written after those events had taken place, and were therefore meant to deceive, are convincing to none but those who doubt the existence of a personal God and the possibility of real foreknowledge. For all others the argument from prophecy gains in force with the increase of biblical and historical knowledge—a result of modern research.

Argument from Prophecy becoming stronger every year. Why it is rejected.

In support of the proposition, that “the Bible is from God,” reference may be made, *in the third place*,

to the remarkable originality and consistency of its religious teaching. This teaching relates primarily to the nature of God, to the moral state of man, and to the way of life. Third argument,
Religious teaching of the Bible.

To begin with the first of these topics, the sacred writers agree in representing God to be personal, supreme, righteous, and benevolent.

None of them speak of God as mere force or law, acting blindly and without choice, but all with a grand uniformity and blessed confidence refer to him as intelligent, wise, and free. Bible doctrines
of God perfect.

They say, that he knows, feels, and wills, that he speaks and hears, loves and hates, legislates and judges, rewards and punishes, adapts means to ends and rejoices in the work of his hands. The personality of God enters into the very substance and marrow of their doctrine. It pervades their history, poetry, law, worship, prophecy, heaven, hell. So thoroughly penetrated and vivified is their teaching with this idea, that they have been accused of thinking God to be "such a one as themselves." But the accusation is false; for they no less clearly and persistently assert the nature of God to be infinite and unsearchable, glorious above all thought, the uncreated source of being, life, and love. God personal.

They also teach that God is supreme. He is the

Maker of all things and his word is almighty. He is the Upholder of all things, even of the forces of nature, which submit to his behests and work out the counsels of his will. Clouds, winds, famines, plagues, do his bidding. The wrath of man is made to praise him, and the malice of Satan is under his control. There is no rival God with Jehovah, no kingdom of darkness outlying his kingdom of light and independent of his sway. "If I ascend into heaven, thou art there; if I make Sheol my bed, thou art there." He will surely in the end subdue all things and be honored as supreme.

Moreover, he is righteous. Justice and judgment are the basis of his throne. The law which emanates from him is holy, and the commandment, God righteous, holy and just and good. There is no truth which the sacred writers assert more positively than the absolute rectitude of God as the sovereign of the universe. Heaven is not farther from hell than the moral character of Jehovah from that of Jove. No language is too strong to be used when the sacred writers are setting forth God's displeasure at sin. He hates it, loathes it, cannot abide it, and turns his face from it. His wrath burns against it. Nor is any language too strong to express his love of righteousness. It is the only quality of man which he deigns to praise. No being makes so little

of every other distinction, as he, and no being so honors righteousness, as he.

But God is likewise benevolent. To this, Moses and all the prophets bear witness; to this, Christ and his apostles add their testimony. By the former, Jehovah was revealed as “mer-
God benevolent.
 ciful and gracious, long suffering and abundant in goodness and truth, forgiving iniquity, transgression, and sin,” and by the latter, as One who “so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.” Nay, the disciple whom Jesus loved goes so far as to say, that “God is love; and he that dwelleth in love, dwelleth in God, and God in him.” The power of speech is exhausted by this declaration.

This in brief is the biblical doctrine of God. He is personal, supreme, righteous, and benevolent. And he is such according to the testimony of
Progress in
Revelation.
 the earliest books as well as the latest.

To be sure, there is progress in the revelation of the divine character. The later books bring the method of God's grace and the depth of his compassion into clearer light than the earlier, but all of them bear witness to the facts named above. Where else can be found such a doctrine of God?—a doctrine so distinct and positive, so lofty and inspiring, so accordant with reason and conscience and feeling? The

man who thinks himself charged with the duty of improving this doctrine of God, is certainly not to be envied.

But do not the writers of the New Testament sadly mar the idea of God by asserting his tri-personality?

Objection con- This cannot be admitted. No man is
sidered. Tri- able indeed to comprehend his own be-
personality. personality.

ing; much less, then, can he comprehend the Supreme Being. But it has often been shown that the doctrine of a Trinity is not, properly speaking, absurd or incredible. For it will be found, upon examination, that "no philosophy was ever able to rest in the deistic or unitarian conception of God;" and it will also be granted that no philosophy can rest in a polytheistic conception of God. Nothing remains, then, for reason, but the biblical view of unity with distinctions, a life which is one but manifold—one in the mysterious substratum of being, of power, and of character, but manifold and related in the equally mysterious realities of consciousness and will and affection. And the gradual revelation of such a Being, starting with what is most simple and needful for those addressed, and advancing to what is complex as well as simple, the fullest view of the Godhead, must be traced to a wisdom more than human. The biblical doctrine of God is therefore of divine origin.

III.—EVIDENCES OF ITS DIVINE ORIGIN.

Again, the sacred writers agree throughout in their account of the moral state of man. They all bear witness to his sinfulness; they all affirm *Moral state of his guilt.* He is not unfortunate but *mankind sinful,* culpable. The evils to which he is subject are the fruit of his disobedience to a holy law. Perfectly obvious and undeniable is the substantial unity of their teaching on this point. Some of them, indeed, treat the subject more fully than others, tracing back the prevalence of sin to the apostasy in Eden, and emphasizing the common guilt of the race; but it requires no special skill to discover in all their representations the same dreadful thought: sin is universal, and all men are therefore guilty in the sight of God. Now while conscience reaffirms this truth, the speculative understanding protests against it; and it is wonderful that so many writers, scattered through so many centuries, should unite in following the lead of conscience without regard to the protest of philosophy. There is no parallel instance on record; and the only sufficient explanation of it is the one given by so many of the writers themselves, namely, that they speak the mind of God, revealed to them.

Finally, the sacred writers agree in their doctrine of "the way of life." This has been denied, but

without any valid reason. The more carefully one searches the Scriptures, as a progressive revelation of Salvation by the saving truth—first twilight, then dawn, grace of God. then “high noon”—the more clearly will he see that they everywhere ascribe salvation to the grace of God. But the idea of grace presupposes that of justice, and justice cannot be disregarded in the exercise of grace. Both are divine and both must be honored. Accordingly the ritual of sacrifice in the Mosaic economy represented the same principle which rules in the vicarious death of Christ. The sixteenth chapter of Leviticus, the fifty-third of Isaiah, and the ninth and tenth of the Epistle to the Hebrews, prove, when compared, that the way of life revealed by Moses and the prophets was the same in principle as that revealed by Christ and his apostles; yea more, they prove that the earlier sacrifices were, in a pictorial way, types of the one effectual sacrifice offered by Christ.

And it is no less evident to a careful reader, that the true servants of God have always been distinguished by the same spiritual affections—contrition for sin, trust in the Most High, and love to his truth. The songs of David express the praise, the thanks, the sorrow for sin, the joy in God, and the desire for true holiness which are felt by the devout

Religious character and experience always the same.

Christian as well as they expressed the religious feelings of the singer himself.

In everything essential, therefore, the way of life as taught by the writers of the Old Testament is identical with that way as more clearly Argument re- set forth by the writers of the New; stated. and this unity of doctrine on so great and difficult a theme is best explained by supposing that God spoke by them all, as the Scriptures affirm. Any other explanation will fail at some point.

IV.—EVIDENCES OF ITS DIVINE ORIGIN.

“That the Bible is from God” may be concluded, *in the fourth place, from the character of Christ as set forth in the New Testament.* Within the last quarter of a century this argu- Fourth argu-
ment, from the
character of
Christ. ment has been urged with great frequency and force by distinguished scholars. It has been seen, as never before, that the Christian religion has its centre in the person of Jesus of Nazareth, and that it is only necessary to study without prejudice the records of his life, in order to be convinced of the truth of that religion. For the existence of the records can never be accounted for without assuming the existence of him

whose person and work they describe. The reasons for this statement cannot indeed be given at length, but a few remarks will put the reader's mind in contact with some of them.

The character of Christ is at once faultless and superhuman. It is faultless: every attempt to dis-
His character cover a blemish in it has failed. It is
faultless.

perfect, round as the sun, and clear as crystal. The keen eye of criticism has searched eagerly for the slightest proof of evil, but has searched in vain. A few acts and sayings have indeed been laid hold of as suggestive of a wrong spirit, but in every instance the narrative is capable of a better sense, agreeing with the claim of Christ and the belief of his disciples. He did always the will of his Father; he knew no sin. Purity of feeling, clearness of vision, holiness of aim, and vigor of action were blended in him—the tenderness and sympathy of woman with the steadiness and force of man. From a perusal of the entire gospels, an ingenuous mind receives a distinct and ineffaceable impression of the moral perfection of Christ.

Moreover, the character of Jesus is one that rises above all national or sectarian bias; it is purely and
It was human, broadly human. Whatever he may
not national. have been in body—for of his form and features nothing is said—in spirit he was neither a

Semite or an Aryan, neither a Jew nor a Greek, neither a Pharisee nor a Sadducee, but, in the largest and highest sense of the word, a man. Nothing truly human was alien to him. Though an Israelite by birth and religious training; though all his life, save a brief episode in childhood, was spent in Palestine; and though his public ministry was limited for the most part to the Jews, he was clearly, beyond any other historical person, a representative of the race, a man to be claimed as belonging equally to every age and to every nation, having the virtues of all and the faults of none.

But more than this must be said : the character of Christ is *superhuman*. According to the New Testament, while truly man, he was far more ^{His character} than man. He was divine as well as ^{superhuman}. human, a being of transcendent power, love, and grace, walking upon the earth, but having commerce with the skies. The angels of God were evermore ascending and descending upon him. The unseen and infinite were visible to him, and he was in the bosom of the Father whom he declared. The most natural of men, sensitive to all the sin and sorrow, wrath and malice, error and infirmity, of those with whom he met, he was at the same time, beyond expression, superhuman in power, in wisdom, and in benignity. The forces of nature obeyed his word;

life and death owned his authority; and spirits of evil confessed him Lord. This blending of the natural with the supernatural, of the human with the divine, without a note of real discord or a sign of actual conflict, is the miracle of the Saviour's character as set forth in the gospels; and it can never be explained without assuming as a fact the existence of Christ in Palestine at the beginning of our era.

For it is absurd to suppose that a Jew living then could have originated, by the simple force of imagi-

nation, such a character, and set it before the world in such a narrative as that of either of the four gospels. And

No Jew or Jews could have imagined this character.

it is even more absurd to suppose that four different men, so unlike as the writers of the four gospels, could have invented and depicted, each for himself, such a character. Nor would the absurdity be lessened perceptibly by supposing that three of the evangelists borrowed their ideal from the fourth; for the difficulty of the case does not reach its height in

the mere conception of a faultless and superhuman person, or even of a theanthropic being, but rather in the un-

And set it forth by historical incidents.

taught yet amazing skill which could represent the life of such a being among men, and through the daily events of that life reveal his perfect character.

Besides, it must be borne in mind, when consider-

ing this point, that the Jews were neither expecting nor desiring such a Messiah as Jesus of Nazareth is said to have been. They were looking

For the Jews were expecting a very different Messiah.

for a temporal prince, who should restore the kingdom to Israel, for a mighty conqueror, who should make their enemies lick the dust. The following language is therefore just: "That the Jewish mind in its lowest decay should have invented the character of Jesus, and the sublime system of morality contained in his teaching; that four writers should have fixed the popular impression in four plain, simple, unadorned narratives, without any outbursts of national prejudice, or any attempt to give a political tone to the events they wrote of, would be in itself a miracle harder to believe than that Lazarus came out from his four days' tomb at the Lord's call."

But if the existence of Jesus Christ, as set forth in the gospels, is the only adequate explanation of *their* existence, so that these gospels must be pronounced veritable history instead of entrancing fiction, the inspiration of the apostles and the truth of the New Testament are established beyond a reasonable doubt. For the Saviour promised his disciples that, when he should go to the Father, he would send to them "another Comforter, the Spirit of

If Christ really existed, he promised inspiration to his apostles.

the truth," to bring to their remembrance all his sayings, and guide them into all the truth. And there is as good reason to believe that this promise was fulfilled on and after the day of Pentecost, as there is

And that promise was fulfilled. to believe that Jesus Christ was crucified at Jerusalem. The divine illumination of the apostles, by whom most of the New Testament was written, is therefore certain. And it is equally certain that they have endorsed the Old Testament as from God, and have represented their Lord as doing the same.

Hence the divine origin of the Bible rests upon a sure foundation, and may be taught without fear of error. The accuracy of its language in statements not strictly religious; the fulfillment of many of its predictions; the originality and consistency of its religious teaching; and the faultless, superhuman character of Christ, are parts of this solid foundation, and parts of such strength as to make our confidence in the whole reasonable. The Bible, rightly interpreted, is the word of God to men, and not one jot or tittle of it will fail.

How great, then, should be our respect for the Holy Scriptures! How careful our study of what they teach! And how reverent our submission to what they prescribe! "The law of the Lord is perfect, converting the

How to regard and treat the Bible.

soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."

V.—CLASSIFICATION AND DESIGN OF ITS SEVERAL BOOKS.

Following the order of the common version, the books of the Old Testament may be divided into three great classes: the Historical, the Poetical, and the Prophetical. The first class begins with the book of Genesis and ends with that of Esther; the second begins with the book of Job and ends with the Song of Solomon; and the third begins with the book of Isaiah and ends with that of Malachi.

Classification of
Old Testament
books.

This classification is founded on the general scope and style of the several books, without regard to the order of their succession in time. Yet poetry and prophecy are not wholly wanting to the historical books: witness the songs of Moses, Miriam, Deborah, and David, with the predictions of Jacob, Joseph, Moses, Samuel,

Basis and correctness of this
classification.

and Elijah ; nor prophecy and history to the poetical books : witness the Messianic Psalms and perhaps the Song of Solomon, with reference to particular crises in the life of David and his son ; nor history and poetry to the prophetical books : witness the predictions of Isaiah, Jeremiah, and Ezekiel for the presence of both these elements in large measure. Nevertheless, history is the substratum of the first class of books, poetry the ground-stone of the second class, and prediction "the burden" of the third class.

Classification of New Testament books. The books of the New Testament may also be divided into three classes, the

Historical, the Epistolary, and the Apocalyptic. The first comprises the four gospels and the Acts of the Apostles, the second comprises all the epistles, beginning with that of Paul to the Romans and ending with that of Jude, and the third has but one book, the Revelation by John. The principle of division is the same as was applied to the Scriptures of the Old Testament, no attention being paid to the order of succession in time. Other schemes of classification have been proposed, but the one chosen seems to be the most natural.

The design of the whole Bible is to reveal the saving grace of God in Christ to the hearts of men, and thus bring them out of a state of alienation from God into a state of holy intercourse with him. It

was given, however, "in many parts and in many ways," as the necessities of the case required, here a little and there a little; now in the form of history, biography, poetry, symbol, or parable; and then in the form of law, precept, argument, warning, or appeal. If it was to have these various forms, adapted to the various susceptibilities of different men, it must be gradual and progressive. A glance at the several parts of this great revelation will therefore be in place.

Design of the Bible to reveal the saving grace of God to the hearts of men.

The book of Genesis aims to set forth the origin of the human race and the providence of God toward it until the sojourn of Israel in Egypt— including the life in Eden, the fall into

Design of Genesis.

sin, the expulsion from Paradise, the increase and the trial of mankind, its rejection of God, and its ruin by the flood, together with the preservation of Noah, the repopling of the earth, the dispersion from Babel, the choice of Abraham, and the history of the patriarchs until the death of Joseph. The book of

Exodus continues the story of God's providence to mankind through his cho-

The book of Exodus.

sen people, describing their affliction in Egypt, the education of Moses for his work, and the deliverance of Israel through him, ending with an account of the giving of the law from Sinai. The book of Leviticus

describes the sacred persons, places, rites, and seasons which the Most High gave his people ; the book of Numbers carries forward the narrative of Jehovah's dealings with Israel before the land of promise was entered ; and the book of Deuteronomy contains a republication of the law, a solemn admonition and a national song by Moses, ending with an account of that leader's death.

The remaining historical books afford glimpses, ever varying and ever significant, of the goodness and severity of God toward his chosen people, during the larger part of their existence as a nation ; of his goodness when they put their trust in him, and of his severity when they trampled on his law. The record is profoundly religious, even when it seems to the casual view most secular.

The book of Job discusses in lofty strains the providence of God in this life, teaching that his wisdom is unsearchable and his ways past finding out ; the Psalms are the very heart of the Old Testament, full of religious fervor, giving expression to almost every phase of the believer's experience, and fitted for use in the service of song to the end of time ; the Proverbs teem with practical wisdom ; the Preacher recalls the struggles of his

spiritual history and declares that nothing save the fear of God brings peace; and the Song of Solomon depicts in Oriental style the mutual love of Christ and the Church.

Want of space forbids any attempt to specify the design of the several prophetic books; but it may be said in a general way that they all aim Aim of the Pro- to encourage the faithful and overawe phets.

the wicked. They are preachers of righteousness and judgment. They denounce sin and urge repentance. "To obey is better than sacrifice and to hearken than the fat of rams." In times of peril and weakness they put heart into the people by announcing future good. In times of luxury and pride they call them to repentance with words of fearful earnestness. Elijah and John the Baptist were model prophets, and their spirit pervades the prophetic writings.

The design of the four gospels is to represent in simple narrative the person and work of Christ—Matthew viewing him, it may be, chiefly Design of the as the promised Messiah, Mark as the New Testament Mighty Worker, Luke as the Friend books. and Saviour of mankind, and John as the incarnate Word, the theanthropic Redeemer. The Acts of the Apostles would give a true account of the planting and training of primitive churches, first among the Jews, and then among the Gentiles; thus illustrating

the power of divine grace. The Epistles seek to unfold and apply "the word of the truth," according to the manifold needs of believers in Christ. Hence the wonderful freshness, variety, and power of these productions. And the Apocalypse is instinct with the spirit of ancient prophecy, raising the courage and kindling the zeal of the saints by visions of ultimate conquest and glory.

The reader will find in Bernard's "Progress of Doctrine in the New Testament" an admirable discussion of this subject, from which a sentence may be quoted (pp. 226, 227): "When it is felt that

Quotation from Bernard's Progress of Doctrine in the N. T. these narratives, letters, and visions do in fact fulfill the several functions, and sustain the mutual relations, which would belong to the parts of one design, coalescing in a doctrinal scheme which is orderly, progressive, and complete, then is the mind of the reader in conscious contact with the mind of God; then is the superficial diversity of the parts lost in the essential unity of the whole: the many writings have become one book; the many writers have become one author." Unity of design from first to last, along with diversity of human authorship, points to the divine origin or inspiration of the Scriptures.

PART II.

INTERPRETATION OF THE BIBLE.

I.—RULES OF INTERPRETATION.

FIT personal qualities are more essential to the interpreter of the Scriptures than any rules to guide him in his work. These qualities are good sense, fairness of mind, ardent love of the truth, and patience in study. Without them he will never ascertain "the mind of the Spirit," as revealed in the Bible, though familiar with the best rules; with them he will succeed, though ignorant of these rules. Yet there is reason to suppose that some consideration of the rules which a sound mind is likely to observe in searching the Scriptures will be of use to the faithful student. An interpreter of Scripture, then, should consider :

Personal qualities more important than rules.

1. *The general style of the Sacred Record.* That style he will find to be popular, not scientific, adapted

to the whole people, and not merely to a priestly class. The writers seek to stir the conscience as

well as to enlighten the mind, to move the heart as well as to instruct the understanding. Hence the freedom, variety, and strength of their language.

First rule. Consider the style of the record as a whole.

Hence the parables, songs, and lofty imagery which they employ. Hence the occasional use of irony, hyperbole, and paradox. And hence the frequent utterance of phenomenal instead of scientific truth. A student must therefore ascertain by careful reading the general style of the Scriptures—a style determined by their end and aim—before he will be able to study a particular text with the best prospect of success.

2. *The object and quality of a given book.* This rule is of even greater importance than the first; for

as a knowledge of the work to be done by a machine of several parts assists the mind in comprehending the use of each and every part, so a knowledge of

Second rule. Consider the aim and tone of a given book.

the purpose and tone of a whole book assists the interpreter in comprehending the sense of each and every expression in the book. This knowledge of any book may be gained by reading it often with a view to the points named. In some instances, indeed, a single perusal will reveal the character and object

of an epistle, but in others repeated examination will be necessary. Thus the letter of Paul to the Galatians need hardly be read a second time in order to be certain of its design, while his letter to the Ephesians must be submitted to close general scrutiny in order to learn its chief purpose.

3. *The circumstances in which a given book was written.* This rule might have been united with the preceding one, but it is worthy of separate notice. For interpretation has made marked progress, within half a century, by paying stricter attention to the persons, places, times, and occasions which had more or less to do with the origin and import of the different books included in the Bible. Let any man compare the work of Conybeare and Howson on "the Life and Epistles of St. Paul" with any previous treatise on the same subject, and he will feel the truth of what has been said. A good interpreter will, therefore, take due account of all the historical and local, the national, social, and religious conditions within his knowledge and likely to affect the language explained.

Third rule.
Consider the circumstances relating to the book.

4. *The relation of a given paragraph to the whole book.* This also deserves very careful consideration; for the meaning of a particular expression often depends in a great measure upon the object of the

section in which it is used. The more logical a treatise, the more light will a study of the relations of any paragraph to the whole shed upon the single terms found in that paragraph. It would, therefore, be difficult to overstate the need of care in tracing the bearing of one part upon another in such an epistle as that to the Romans, or in such a gospel as that written by John.

Fourth rule.

Consider the relation of part to part in the writing.

5. *The meaning of particular words and phrases.*

This rule is one of vital importance; for words are

Fifth rule.

Study words and phrases.

the elements of speech, and he who despises a word, however small, can never be a wise interpreter. To know a word one must know not only its primitive sense, but also the other senses developed from it, whether literal or figurative; that is, he must know the history and use of the word. And the same is true of a phrase, employed to express a single thought. To know words and phrases one must also know how they blend with other words and phrases; how they are shaded or illuminated by them; and in what senses, once current, they have ceased to be employed.

6. *Other statements of the same writer on the topic treated in a given passage.* This rule is not peculiar to biblical interpretation: it is applicable to the productions of any sound thinker; and surely the writers

of the Bible are entitled to the benefit of a principle which is recognized as just in expounding the words of Jonathan Edwards or Daniel Webster. "Comparing Scripture with Scripture," at least within the limits of what is written by the same person, is a source of great light to the interpreter; for the clearer statement, in one place, is a guide to the meaning of the darker statements in another.

Sixth rule.
Weigh other
statements of
the same writer.

These are the principal rules to be observed by an expositor of the Bible. Others might, indeed, be mentioned; but as their character and application would need to be discussed at length, and our space is very limited, it is wiser to omit them altogether.

II.—HELPS TO INTERPRETATION.

It may be said, without affectation, that the grace of God is the most important help to the interpretation of the Bible. For if that grace does no more for the student than to render his soul hospitable to divine truth, candid, loving, appreciative, ready to hear the voice of God and do his will, it must be of unspeakable advantage to him in his work; but if it does more than this, touching

Grace of God the
best help.

directly the springs of thought, the faculties of the mind, and giving them a movement in the direction of truth, it must be still more useful in that work. And both these it seems to do. An interpreter, therefore, should always seek from God the aid of his Spirit; not, however, in the hope of obtaining truth beyond that which is contained in the Scriptures, nor for the sake of dispensing with other helps; for there is no reason to believe that the Holy Spirit at the present day teaches men philology, history, or geography. To these other and external helps attention must now be given.

1. Among these, *commentaries* take the first place. It is indeed to be feared that many turn to commentaries for the meaning of Scripture before they have carefully studied the text itself, thus using crutches when they might perhaps walk on their own feet; yet it is at the same time to be admitted that good commentaries, wisely used, are very helpful to a student of the Holy Oracles. For they call attention to the course of thought, to the meaning of rare or obsolete words, and to illustrative passages, events, customs, or scenes. They collect information from many sources and offer it in a convenient form to the student. This is their true office but when they usurp the place of independent examination, and of deep reflection upon the very words of

Scripture, they become a hindrance instead of a help to the discovery of truth.

A few commentaries may be named as among the best for English students. "The Annotated Paragraph Bible" is a very convenient work, but too brief to satisfy a careful inquirer. The volumes of the "Speaker's Commentary," so far as published, are excellent. The illustrated "Commentary on the Old and New Testament," by Jamieson, Fausset, and Brown, aside from its pædobaptist character, is both convenient and valuable. Those of the American Bible Union, made by Conant, on Genesis, Job, and Proverbs, are uncommonly good. "Alford's New Testament for English Readers," should be supplemented by Clark's "Notes on Matthew," "on Mark," and his "Harmony of the Gospels," by Williams' Commentaries on the Gospels, by Hackett, on the Acts of the Apostles; by Hodge, on the Epistles to the Romans, the Corinthians, and the Ephesians; and by Ripley's Notes on several books of the New Testament.

2. *Revisions* of the common translation of the Bible. A revised version, if made with care and skill, is equivalent to a brief commentary, and should be welcomed by every student of the Scriptures as a help in ascertaining their import. There seems to be no reason why the versions of the

American Bible Union, of Dean Alford, and of Dr. Noyes, should not be consulted by every teacher; for each of them has value, to an English student, as an interpretation of the Greek original. It is to be hoped that no labor will be spared in making every new version as exact as possible.

3. *Books of reference.* Under this head may be placed a variety of works which can be used with Particular books profit by an interpreter; such as dictionaries of reference. tionaries of the Bible, accounts of the manners and customs in the East, treatises on the topography, the climate, the soil, the productions, and the animals of Egypt, Arabia, Palestine, and Asia Minor. No one can read without benefit to himself as an interpreter, Robinson's "Biblical Researches in Palestine and the Lands Adjacent," Stanley's "Sinai and Palestine," Thomson's "The Land and the Book," or Hackett's "Illustrations of Scripture suggested by a Tour through the Holy Land"—not to mention a large number of later works* that have added much to our knowledge of countries mentioned by the sacred writers. It may be noted with propriety in this place that modern travels and explorations have rendered inestimable service to religion, not only by confirm-

* *E.g.*, "The Topography of the Holy Land," by Tristram, "The Giant Cities of Bashan," by Porter, and "The Recovery of Jerusalem," by the Palestine Exploration Society.

ing the truth of the Bible in many ways, but also by rendering it more intelligible to the popular mind.

III.—TYPES AND SYMBOLS.

The word of God abounds in imagery. Christ himself often used similitudes, taught the people in parables—and it would be profitable for every interpreter to examine and classify the different figures of speech which the sacred writers employ. In the present section two of these, taken as samples, will be explained and illustrated.

1. The Greek word, *typos*, from which comes the English word, "type," signifies (1) a print or impression, (2) a figure or a form, and (3) a pattern, a prototype. It is commonly used by scholars in the last of these senses, that is, to denote a person, object, or action which resembles some other person, object, or action in the future. A type is therefore prophetic, looking forward to a similar reality yet to be. The adjective typical is used in the same way, having respect always to something in the future. Thus it is said (Rom. v. 14) that Adam "is a type of the one to come," that is, of Christ, because by his apostasy he is related to the condemnation of mankind very much as

Biblical language popular and figurative.

Types, explanation of.

Persons as types.

Christ by his atonement is related to their justification. See v. 19. With equal reason, perhaps, is Moses to be looked upon as a type of Christ, since the former was a prophet and a mediator, as well as the latter. Deut. xviii. 15-19; Gal. iii. 19, 20. And as the people of Israel was sometimes spoken of collectively as one person, so, by a bolder use of the figure in question, was that people treated as a type of Christ, for both were sons of God. Hos. xi. 1; Matt. ii. 15.

Passing from persons to other objects, it may be said with entire confidence that the paschal lamb, and indeed every sin-offering of the Things as types. Mosaic ritual, was deemed by the apostles a type of the "Lamb of God that taketh away the sin of the world." 1 Cor. v. 7; John xix. 36; Heb. ix. 11, sq.; John i. 29.

For a typical act the reader may be referred to 2 Kings xiii. 14-19. When Elisha the prophet was upon his deathbed, Joash, king of Acts as typical. Israel, visited him. The prophet told him to take bow and arrows and place his hand upon the bow. Then he put his own hands on those of the king, and thereupon directed the latter to open the window eastward and shoot. He did so, and Elisha said, "The arrow of the Lord's deliverance, and the arrow of deliverance from Syria; Syria. for thou shall smite the Syrians in

Aphek, till thou have consumed them." An equally clear instance of typical action is recorded of himself by Ezekiel in the twelfth chapter of his prophecies, and another by Jeremiah, chapter xxxii. In like manner, Luke says of Agabus that, "when he was come down to us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and deliver him into the hands of the Gentiles."

The word symbol, from a Greek verb which signifies "to put together," "to compare," means "a sign by which one knows or infers a thing."

Symbols explained.

Signs, however, are not in this case arbitrary, but are chosen because of their supposed resemblance to the things signified. Thus the lion is often made a symbol of royal majesty; the horse, a symbol of strength; the lamb of meekness; the serpent, of wisdom; and the

Specimens.

dove, of peace. Poets and orators make frequent use of symbols, in order to increase the vivacity and beauty of their language. And as the style of the Bible is popular, intended not merely to convey truth to the mind, but also to impress it on the heart, it naturally employs symbols with great freedom.

They also entered very largely into the forms of Levitical worship. It is almost certain, for ex-

ample, that the light of the golden candlestick was a symbol of religious truth; and the oil used in its lamps, a symbol of the Spirit of God, who is the source of religious truth.

In Levitical worship. It is no less certain that the blood of an animal offered in sacrifice was a symbol of its life surrendered in death, and that the victim slain as a sin-offering was a symbol of the sinner who had laid his hands upon its head, with confession of sin, and brought its blood before God, by the hands of the priest. That the sin-offering was a type of Christ, the perfect Lamb, is entirely consistent with its being also and even primarily a symbol of the sinner; for what should foreshadow the great sacrifice, who was to

The same thing often both a type and a symbol. stand in the sinner's place, if not something which represented the sinner in death? It is also conceded by all that

bread and wine in the ordinance of the Lord's supper symbolize respectively the body and blood of Christ crucified, and the acts of eating and drinking them represent in symbol the reception of Christ by faith. So, too, the immersion of a believer in water into the name of the triune God, is a symbolical confession of having died to sin and been raised to a new life.

It would be instructive to examine other illustrations of types and symbols in the Bible, and no less instructive to examine a few of the parables and

allegories which enrich its pages, but what has been said will serve the purposes of this manual by bringing the subject distinctly before the reader's mind. It must, however, be remarked, Cautions against multiplying types and symbols. that no small degree of discrimination is needed in deciding whether a given act or object, mentioned in the Bible, is really a symbol or type. The imagination of interpreters has often carried them astray in the direction of finding too many rather than too few typical or symbolical characters, events, and actions in the sacred record.

IV.—DIFFICULTIES OF SCRIPTURE, AND HOW TO TREAT THEM.

There are difficulties, it is said, in both the substance and the form of the Bible; difficulties which the skeptic urges and the believer feels; Many difficulties which mar the usefulness, if they are alleged. they do not destroy the authority, of that volume; and the list of these difficulties is formidable by reason of length, if not by reason of truth. Thus, obscure language, unsound argument, false interpretation, scientific error, historical error, contradictory teaching, false prophecy, bad theology, and bad morality, are said to lie upon the face of the sacred record, demanding explanation or justifying distrust.

It need scarcely be remarked, that every one of these difficulties, except the first, must be only ap-

Character of these difficulties. parent, if the Bible is from God, and that a candid interpreter will examine them in the light of the positive evi-

dence which makes for the divine origin of the Scriptures. In other words, all these difficulties, save the first, resolve themselves into objections to the truth of the Bible. They assail its substance, not its form, and might be treated under the head of inspiration, not interpretation. They are, however, noticed here,

Why noticed here. because of their connection with the first difficulty, and because, practically,

they are to be removed by a proper interpretation of the Bible, by a true appreciation of the aim and style of the Oracles of God.

For when a docile and reverent spirit learns the qualities of popular speech, the flexibility, the variety, Style of Scripture popular. and the power of language as employed by the poet, the seer, the reformer, the

preacher; when he notes the many possible ways of looking at a single truth, and the many sides and relations of that truth; and when he applies himself with honest zeal to the study of the different parts of the Bible, contemplated as a progressive revelation—"first the blade, then the ear, then the full corn in the ear"—he will seek in vain for many of the diffi-

culties named above, and will be seriously disturbed by none of them.

Nor does this view of the style of the sacred books suppose their meaning to be uncertain. A man who can discover well-defined thought in Franklin and Webster, in Burke and Taine, in Bunyan and Robertson, in Shakspeare and Milton, need have no fear of being unable to find a definite meaning in the sacred writers—no fear of being unable to see in their language, however earnest and penetrating, the very soul of harmony and truth.

If this remark needs any qualification, it must be when the Scriptures refer to transcendent objects, as the being and persons of the Godhead, the natural features of the life to come, the permission of sin, the agreement between divine certainty and human freedom—topics which, in their very nature, baffle the understanding of man; or when, for the sake of brevity, they record fragments of history or biography, leaving out particulars which are indispensable to a perfect view of the case, though not important to the religious lesson meant to be taught.

Though some of its language cannot be fully understood.

How, then, should an interpreter treat the difficulties which he meets in the study of Scripture? No single method can be fairly applied to all of them

without distinction, but a few suggestions may be offered that will be of service to the youthful teacher.

1. He should be careful to give them no undue prominence in his own mind or teaching. For they are at most but tiny spots on the face of a sun, but specks of cloud on a clear sky, not seriously affecting the brightness of the air or the purity of the ether. It is folly to give them importance by looking at them constantly, and magnifying them as by the use of a critical microscope.

2. He should pass many of them by with the remark of Paul (1 Cor. xiii. 12): "Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (See also 1 John iii. 2). This rule is applicable to every case where the difficulty may be owing to the necessary imperfection of his knowledge; and such cases are, in fact, quite numerous. One of the best qualities of a teacher is the moral courage, or humility which leads him to say, again and again, "I don't know."

3. He should avail himself, if practicable, of the best modern helps, and remove as many of the difficulties as possible. These helps are increasing year by year, and in matters of history and topography are improving in quality.

A good example of the fruits of inquiry may be found in Hackett's note on the word "proconsul," in Acts xiii. 7, and another, in Rawlinson's remarks on the account of Belshazzar in Dan. v. ("Historical Evidences," p. 139, sq.), and still another, in Thomson's identification of the site of Gergesa ("The Land and The Book," Vol. II., pp. 34-38).

It may not be amiss to refer also in this connection to "The Voyage and Shipwreck of St. Paul," etc., by James Smith, Esq., of Jordanhill, England, a treatise which illustrates in a striking manner the accuracy of Luke's narrative in the xxvii. and xxviii. chapters of the Acts. "No work," says Dr. Hackett, "has appeared for a long time that has thrown so much light upon any equal portion of the Scriptures. The author is entirely justified in expressing his belief that the searching examination to which he has subjected the narrative has furnished a new and distinct argument for establishing the authenticity of the Acts." The use of such helps is important, not only because they serve to assure one of the "intense exactness" of the word of God, but also because they add greatly to the vividness of its language and the interest with which it is read.

PART III.

CONTENTS OF THE BIBLE.

I.

HISTORY AND CHRONOLOGY.

I.—GENERAL OUTLINE.

As compared with other sacred books—*e. g.* the Koran, the Avesta, the Vedas—no feature of the Bible is more distinctive or noteworthy than the place which it gives to authentic history. In it the word of God has a solid, tangible setting in the affairs of men. The record is careful to state the circumstances that precede, and attend, and follow after a divine message—when it came, why it was sent, how it was received, and what was its effect—and these circumstances aid us in testing the record, in interpreting the message, and in deciding whether it was really from God. Besides this, they increase the power of the Bible over the mass of the people a hundred fold.

But history is not the end, nor is it the core, of the Bible. The course of human events is narrated only so far as it conditions a special revelation of God to mankind, or as it is modified by the entrance of that revelation. Yet history is only the setting, not the gem.

The living heart of the Bible is supernatural, sending the grace of Christ into all its arteries and veins, while its human history is but the visible form which feels and reveals the action of that throbbing heart. Hence biblical history follows the track of divine revelation, and contracts or expands its range with that revelation. Here it is personal, there tribal, and further on national, but everywhere subordinate and auxiliary to the higher and religious principle of the record. Hence, too, the history is made up of fragments, with large portions omitted. Bible history fragmentary. It affords but glimpses of the mighty stream which winds its way through the ages—a sight now of the placid waters, then of the portentous rapids, and soon of the awful cataract. All this must be steadily borne in mind by one who desires to understand biblical history, and appreciate its value.

The history may be naturally divided into three great periods, extending from the creation of Adam to the death of Moses, from the death Three periods of biblical history. of Moses to the birth of Christ, and from the birth of Christ to the close of the New

Testament, about the end of the first century. A glance at the comparative length of these periods proves the correctness of the view which has been taken of the dependence of biblical history upon the revelation of religious truth, of its actual position as a simple auxiliary to the doctrine of redemption. For, on the lowest computation, the first period covers about twenty-five hundred years, the second about sixteen hundred, and the third about one hundred. "On the lowest computation of the first period," for it is well known that there are questions yet pending about the biblical chronology from Adam to Abraham, and that many devout scholars believe the first period to have been much longer than the time named, while none suppose it to have been shorter.

The periods as given above are frequently named the Patriarchal, the Mosaic, and the Christian; and though these designations are not entirely satisfactory, they are as good perhaps as can be found. For, prior to Moses, no one person appears to have been charged with introducing a religious polity which could fitly be called by his name. God, however, revealed his will to faithful men, from time to time, as Enoch, Noah, Abraham, Isaac, and Jacob, and made it their duty to train up their families, at least, in his service

and fear. Whatever in that early period deserved the name of religious organization or order seems to have been established by these patriarchs, acting in obedience to God; and therefore, with an eye to its leading teachers, the period may be called the Patriarchal.

In the second period, by the agency of Moses, a religious polity was established for a single nation—a polity which brought the whole people into definite relations of formal service to God, their King. It was a theocracy.

Characteristic
of the Mosaic
period.

And in the third period was established, by the agency of Christ and his apostles, a religious polity for mankind of all ages and climes—a polity to be accepted or rejected by every person, acting for himself in the sight of God, and which demands, as the primary condition of service, a new heart and a right spirit. It remains for us to fill out these outlines with a rapid sketch of the leading events of each period.

Characteristic
of the Christian
period.

II.—FROM THE CREATION OF ADAM TO THE DEATH OF MOSES.

The history of this period is given in the first five books of the Old Testament; and, apart from a few

sentences inserted by some later hand, these books were composed by Moses himself. Here and there,

Sources. to be sure, he seems to have appropriated the language of earlier documents, but the narrative, taken as a whole and in general, is clearly from his own pen, and is wonderfully simple and attractive.

After a sublime vision of the creation of all things by the Word of God, the holy narrative confines **Creation and Fall.** itself to the story of man. He was made in the image of God, intelligent, free, upright, man first and woman from man, husband and wife, in fellowship with God and with each other. The holy pair were placed in a garden which they were to keep, and the fruits of which they were to eat—with one exception. By that exception their fidelity was tested, and, in the hour of temptation, found wanting.

Thus sin entered, and the unhappy pair, self-condemned and condemned by their Maker, were driven **Cain and Abel.** out of the garden. But not without a ray of light from the Holy One, not without a mysterious promise of some crushing reaction against the prince of evil by "the seed of the woman." But for the time sin and sorrow reigned. Sons indeed, and daughters, were born to the fallen pair; the former grew up to early manhood and be-

gan to observe for themselves the forms of worship ; but the oldest without faith. Then came murder and flight, separating the infant race into two families and lines, one irreligious and the other religious.

The children of Cain were enterprising and skillful ; they built cities, made discoveries, learned the use of metals, cultivated the arts of music and song ; their sons were active and their daughters fair. But sin triumphed over virtue ; polygamy was introduced, and worldliness bore its natural fruits.

The Cainites.

The children of Seth appear to have been less remarkable for their enterprise and skill, and it is probable that many of them chose a pastoral life. But among them a knowledge of the true God was preserved and his name invoked. This was their great distinction ; this gave them the larger place in sacred history ; this secured them a true prophet in the person of Enoch.

The Sethites.

But they did not remain faithful to God, and separate from those who rejected his authority. The sons of Seth took their wives of the daughters of Cain, and the result was a progeny more wicked than any that had gone before. True religion waned, irreligion came in like a flood, and at last no more than a single household remained true to Jehovah. So, after a warning of one hundred and

Sin and the flood.

twenty years, the deluge was sent, and all, but the family of Noah, perished. It was a tremendous lesson, and must have deeply impressed the "eight souls" preserved in the ark.

From the family of Noah the human race started on a new career. But the folly of the patriarch and Family of Noah the mockery of his son proved that sin after the flood. had not perished in the flood. Yet God was pleased to establish his covenant with Noah, giving promise of special blessings, first to the line of Shem, and through that to the line of Japhet. The promise had respect, however, to spiritual good exclusively, at least for ages to come; for the children of guilty Ham, as formerly the children of guilty Cain, took the lead in worldly enterprise, ambition, and power. Witness Nimrod, the mighty hunter before the Lord; Babylon and Nineveh, the great cities of the East; and the tower of Babel, a monument of unholy pride and skill. But the forces of this line were broken and scattered by the confusion of tongues, and the narrative returns to the line of promise.

With the lapse of a few centuries, five or six, the worship of Jehovah had greatly declined among the The Patriarchs descendants of Shem, and a majority of in Canaan. them had turned to the service of "other gods." Then was Abram, son of Terah, of Ur in

Chaldea, directed by the Most High to leave his native land, and, journeying westward to the land of Canaan, found a nation that should serve Him. He was obedient to the divine command, and spent the larger part of an eventful life in Canaan, though without becoming an owner of the soil. Isaac, a son of his old age, walked in his footsteps, believing in God. Jacob accepted the faith and inherited the blessing of his father Isaac. In his old age, pressed by famine and invited by Joseph, then ruler of Egypt, he left the land of promise ; and, with his sons and their families, a colony of seventy souls, settled peaceably in Goshen.

For about two hundred years this colony, including a great number of dependants who had followed it from Canaan, rapidly increased in numbers and wealth, until at length it began to be feared by the Egyptians and their king. Israel in Egypt. Hard service, taskmasters, cruelty, infanticide, a "furnace of affliction," followed. But the life of Moses was saved, and he was brought up as heir to the throne of Egypt, learning all the wisdom of the land. Yet his heart was true to his people and his God, and at the age of forty he began to interfere for his brethren. The time of deliverance, however, was not come, and he was compelled to flee. Forty years he dwelt in the desert, becoming familiar with its rug-

ged mountains, its narrow passes, its life-giving springs, and its desolate plains.

Then God appeared to him and gave him a commission to lead the children of Israel out of Egypt and into Canaan; for the iniquity of the law.

Amorites was now full. Reluctantly, but in obedience to the command of God and with the promise of his help, he returned into Egypt and demanded of the king liberty for his people to go into the desert and worship. The demand was refused, but the hand of God was against Egypt, and, after great signs and wonders had been wrought, the king yielded, and Israel went out of the house of bondage, a free people. At Sinai, Jehovah appeared in majesty; and delivered to the infant nation through Moses a code of laws, moral, ceremonial, and civil, under which it was to live and prosper. God was treated as the veritable king of the nation, and rites of homage to him were prescribed in the same law, and side by side with duties to neighbors and servants. Thus the chosen people seemed to be prepared to take possession of their appointed land.

But they were not. Too many of them remembered the leeks and the onions and the gods of Egypt; too few of them believed in Jehovah with all their heart and were ready to do his bidding. Hence they were doomed to lead a wander-

ing life in the northern part of the peninsula of Sinai forty years, until those who came out of Egypt men were dead, all but Caleb and Joshua. Even Moses, the great leader, who often saved the people, was not permitted to enter the promised land. He but led the children of Israel to the borders of it, and then, at the age of one hundred and twenty years, "his eye not dim, nor his natural force abated," having seen the future home of his people, he died upon Nebo, "in the land of Moab, according to the word of the Lord."

III.—FROM THE DEATH OF MOSES TO THE BIRTH OF CHRIST.

Soon after the death of Moses, his successor, Joshua, led the people over the Jordan and began the conquest of Palestine. The fortunes of the war were various, but always on the side of Israel when obedient to God. Conquest and division of Canaan.

In a few years the whole land was said to be taken, though certain minor parts were still held by the former inhabitants. It was all, however, divided by lot, and given as an inheritance to the children of Israel, nine tribes and a half settling on the western side of the Jordan and two tribes and a half east of that river. "The land rested from war."

After the death of Joshua the nation was ruled by judges, intermittently, about four hundred and fifty Period of the years. But it was a period of many judges. changes, of heroic but fitful patriotism. When the people fell into idolatry, losing the favor of God, they lost also their courage, unity, and strength, and were soon overpowered and oppressed by some of their warlike neighbors. But when they turned to the Lord and cried for help, he brought deliverance by the hand of judges. Thus periods of disaster and shame alternated with periods of victory and freedom. There was no steady, general government; the only tie which united the tribes was a common religion. The tabernacle was in Shiloh, but the worship irregular. Much of the time "every one did that which was right in his own eyes."

But the religious tie was not strong enough. Too many of the people had no love to the God of their Period of the fathers. They clamored for a visible, united kingdom, instead of an invisible king. They wished to be like the nations round about. And being such as they were, it was best for them to have a king. Therefore, by direction of God, Saul, a young man of the tribe of Benjamin, was anointed by Samuel and accepted by the nation. Saul. But in the end Saul proved disobedient to God, headstrong, moody; and at his death, after a

reign of forty years, the kingdom was transferred to David, a man of Judah, a brave captain, a cunning musician, an inspired poet, and a loyal though not faultless servant of Jehovah.

David.

During his reign, which equaled that of Saul in length, there were many wars, but the nation steadily advanced in power. The reign of his son, the wise Solomon, was also very prosperous. The temple was built on Moriah, the boundaries of the realm were enlarged, powerful alliances were formed, commerce and the arts flourished, and the Israelites were looked upon as a great people. It was the golden age of the nation.

Solomon.

But the burdens imposed on the people by Solomon were heavy; and when the accession of his son brought no relief, ten of the twelve tribes revolted and formed a new kingdom, with Samaria in the end for its capital. This division was permanent, and henceforth the chief interest of the narrative is with the southern kingdom, comprising Judah and Benjamin, with most of the Levites, and eventually perhaps Simeon and Dan. For the worship of Jehovah languished in the northern kingdom, the line of succession to the throne was often changed, and not a single king distinguished himself as a true servant of the Lord. Episodes there were of thrilling interest, like

Northern kingdom after the division.

that occasioned by the mission of Elijah; but the tendency was ever downward till the end came. And it came soon; for according to the best authorities, the kingdom of Israel existed but two hundred and fifty-four years.

On the other hand, the kingdom of Judah continued three hundred and eighty-nine years, and its Southern king- longer duration is evidently ascribed to dom. the blessing of God. Its kings were all of the Davidic stock, while some were devout servants of the Lord. Its temple was in Jerusalem, the capital city, and its priesthood was appointed by Jehovah. Its prophets were many and faithful, and its people were brave. Yet there was a strong tendency to irreligion or idolatry, and after a time the decadence of the state was manifest. Its end came with the deportation into Babylon, B. C. 586.

Concerning the mass of the Jews during the seventy years of their captivity little is said by the sacred Period of the writers, but they gratefully record the captivity. fidelity of a few chosen men to the God of their fathers. Of these Daniel was the most conspicuous by reason of his admirable piety, his prophetic inspiration, and his weighty influence in civil affairs. Interesting notices of this period may be found in Jeremiah, Ezekiel, and Daniel.

At the end of the period fixed by the language of

Jeremiah, Daniel set himself to pray for the deliverance of his people, and Cyrus, the conqueror of Babylon and king of Persia, issued a decree permitting the Jews to return in safety to the Holy Land and rebuild the

Return of the
Jews to Pales-
tine.

house of the Lord. About fifty thousand people, including servants, availed themselves of this permission and returned to Judea, and it may be presumed that this company embraced the larger part of those who had maintained their integrity among the heathen. Yet by no means all; for eighty-seven years later another company returned, and thirteen years after this still another, while those who remained appear to have kept up their national distinctions (Esth. viii. 9, 11) and to have been known as The Dispersion. It is also evident from glimpses of their later history that the returning Jews had been cured of the ancient hankering after idolatry which was so great a curse to the nation.

For a knowledge of the history of the Palestinian Jews during the four hundred years next preceding the birth of Christ, uninspired records must be consulted; and of these the most reliable are the first book of the

Period from
Malachi to
Christ.

Maccabees and the writings of Josephus, though something may be learned from other parts of the Apocrypha and from pagan sources. The restored nation

was dependent most of the time upon some foreign power, and its political condition was therefore felt to be humiliating. Its religious condition, however, seemed to be in some respects better. For the ancient tendency to idol-worship was greatly weakened, if not destroyed; synagogue worship was generally established and observed; and a zeal for God, though not according to knowledge, was conspicuous. But in case of the majority that zeal was formal and sanctimonious, without the inspiration of love, while in case of the minority it did not exist at all, but a worldly and skeptical spirit bore rule. A few only were prepared to welcome the spiritual Deliverer who was about to appear.

IV.—FROM THE BIRTH OF CHRIST TO THE END OF THE FIRST CENTURY.

Biblical history now ceases to be national, though the events which it records took place in Palestine, and the persons whom it honors were Jews by birth. For the theocracy established by Moses, the servant of God, having subserved its appointed end, is steadily passing away, and a new and better religious polity for believing souls of every nation under heaven is emerging into view and taking its place

Character and
periods of New
Testament his-
tory.

among men. The history given by the New Testament, the history of Christ and his apostles, describes the founding of a new religious economy, a spiritual state, which is to fill the whole earth with Christian churches. And the history of this great transaction falls naturally into two parts, which are separated by the outpouring of the Spirit on the day of Pentecost. For previous to that event Christ began the work in his own person; subsequently to that event he carried it on to completion by the agency of his inspired apostles.

The Word, who was with God and who was God, became flesh in the person of Jesus the Christ. He was born in Bethlehem four years earlier than the common reckoning supposes, Early life of Christ. and his birth was preceded, six months perhaps, by that of John the Baptist. Very soon after his birth he was carried with his mother into Egypt to escape the fury of Herod, and after the death of that king, while still an infant, he was brought back into the Holy Land and the town of Nazareth. In that town of ill-repute, he grew up to manhood, patiently waiting the time appointed for his manifestation to Israel. Meanwhile, John the Baptist was in the desert preparing for his great mission. He was a sort of Nazarite, eating the simplest food and wearing the coarsest dress, severely abstemious, conscientious,

holy, having the spirit and power of Elijah the Tishbite.

At the age of thirty John appeared in the wilderness of Judea, preaching repentance, pointing the people to One greater than himself, and baptizing such as confessed their sins and bore fruits worthy of repentance. Great numbers went out into the desert to hear him, and many of them were baptized in the Jordan. Thus he prepared the way of the Lord.

And Jesus, the Lord, when about thirty years of age, came to the Jordan and was himself baptized, in order that he might fulfill all righteousness. This done, after a period of trial in the desert, he entered upon the work of teaching and gaining disciples; a work which he continued more than three years with surpassing wisdom and diligence. His teaching was spiritual, searching, positive, profound, yet simple, practical, and largely by means of parables. It was meant for the conscience and heart, and it drew to him the humble, the teachable, the right-minded. But it roused the enmity of the proud, and disappointed the hopes of the ambitious. Hence, though attested by "mighty works," though the sick were healed, the dead raised, and the forces of nature subdued, his word was rejected and his life sought. A considerable part of

his time was spent in Judea, but more of it in Galilee. The hostility to him was strongest in Jerusalem and among the rulers of the people, but it spread over all the land and embittered some of every class. At length, having finished his work with the twelve, having taught them the principles of his kingdom and promised them another comforter, the Spirit of truth, to fill his place, he suffered himself to be taken and put to death as a sacrifice for sin. Early in the morning of the third day after his crucifixion, he rose from the dead and appeared to a few of his disciples. During forty days he remained on earth, showing himself alive after his passion by many infallible signs, and discoursing with the apostles about the affairs of his kingdom. Then he was taken up, and a cloud received him out of their sight.

After ten days the Pentecost came, and the apostles were endued with the promised power from on high. For the first time, through the illumination of the Spirit, they were able to understand the work of their Master, and, without lapsing into error, bear witness of him. They began at once to declare the way of life to the people in Jerusalem, and a great number became obedient to the faith. But the disciples were soon scattered abroad by persecution, and wherever they went they preached the word.

The Pentecost
and Jewish
converts.

It appears, however, that none of the eleven apostles were altogether fitted to carry the gospel to the Gentiles. But among those who had been most engaged in exterminating the new sect was Saul, a young man of strict integrity, of heroic temper, who had been educated in the school of Gamaliel, a distinguished Pharisee. To him, on the way to Damascus, the Lord appeared in visible splendor, making him a new man, and pronouncing him a chosen vessel to bear the truth to the Gentiles. In due time, though not hastily, he entered upon this work, and prosecuted it with great success. Nothing could surpass his energy, enterprise, firmness, flexibility, self-denial. He preached Christ in Syria, in Asia Minor, in Macedonia, in Achaia, and in Rome. When the converted Jews were zealous for the law of Moses, insisting upon the circumcision of the Gentiles, he withstood this attempt to unite Judaism with Christianity, and vindicated the freedom of the churches on pagan soil. No apostle did so much by his voice and pen for the spread of the gospel.

Those who were apostles before him labored for the most part with their own people, either in Palestine or in the Dispersion. But not exclusively; for John, the disciple whom Jesus loved, is said to have lived and taught many years, until

Paul's conversion and work for the Gentiles.

Work of the other apostles.

near the close of the century, in Ephesus, and Peter seems to have preached the good news with effect in Babylon, if not also in Rome. Others likewise went to places outside of Palestine, and all declared the truth with such zeal that at the end of the first century almost every part of the known world had been reached.

II.

GEOGRAPHY.

I.—COUNTRIES AND NATIONS.

A KNOWLEDGE of the countries and nations referred to in the Bible must be of great advantage to a student of that volume. But only the outlines of this knowledge can be furnished in a manual. In order to assist the memory, it may be well to begin with Palestine, and then pass round from Egypt, in the south-west, through the countries lying south, east, and north, to those lying north-west of the central region.

For Palestine, or the Holy Land, the principal theatre of biblical events, lies nearly in the centre of the countries named in the Bible. Bounded on the north by the river Litany and

General remarks.

Palestine.

the ranges of Lebanon, on the east by the deep valley of the Jordan and the Dead Sea, on the south by the upper desert of Sinai, and on the west by the Mediterranean, it is one hundred and forty miles in length and forty in average breadth, being not so large as the State of Massachusetts. It is a land of hills, of plains, and of torrent beds. Says Dr. Robinson: "While Robinson on its Palestine, the central region, was in an- position, cient times in a manner isolated from all other countries, it yet formed the middle point of intercourse and communication between the most populous and powerful nations of Asia, Africa, and Europe. We may thus perceive the wisdom of the divine counsels in planting in this narrow and apparently isolated land the people to whom the knowledge of the true God and of the gospel was to be revealed, in order that they should make it known to other nations. Probably from no other spot in the ancient world could this knowledge have been spread abroad, in all directions, so widely, so constantly, and for so long a series of ages."*

Next to the Holy Land in importance to the biblical scholar is the land of Mizraim, or Egypt, south- west of Palestine. It is the great valley watered by the Nile, and containing about as many square miles of area as the State of Con- nect-

* Phys. Geog. of the Holy Land, p. 5.

ticut. Goshen was in the lower or northern part of the valley. All Egypt was rendered productive by the annual overflow of the river, assisted to some extent by artificial irrigation. South of Egypt was Ethiopia.

East of Egypt and south of Palestine is the peninsula of Sinai, of which the southern part is a triangle, lying between the Gulf of Suez and the Gulf of 'Akaba, and very mountainous, while the northern part is a table-land of limestone. On this plateau, more extensive than Palestine, the Israelites passed a large part of the forty years after they left Egypt. Hence it is called the Desert of the Tih, or the wanderings.

East of this plateau is a valley reaching from the head of the Gulf of 'Akaba to the south end of the Dead Sea; east of this valley the mountains of Edom; and eastward still the wide desert of Arabia, with the head of the Persian Gulf beyond.

Lying north of Edom and east of the Dead Sea is the land of Moab; north of Moab and east of the Jordan, the land of Gilead; and north of Gilead, Bashan; and then Syria, including Damascus, and sweeping round to the north of Palestine, so as to embrace the ancient cities of Tyre and Sidon, indeed all the coast of Phœnicia;

while east of Moab, Gilead, Bashan, and Syria is the desert; and beyond the desert is Chaldea, Baby-

Countries farther east. lonia, Assyria, Persia, with Media and Armenia farther north.

North and north-west of Syria lie the provinces of Asia Minor; and in the latter direction, though beyond the sea and more to the westward, are Macedonia, Achaia, Italy, and Spain. Add to Europe. these the islands of the Mediterranean, and most of the countries spoken of in the Bible have been noticed.

The narrative of Genesis (chap. x.) gives a satisfactory account of the origin of the several nations referred to in the sacred record. The Early inhabitants of Canaan. various tribes that inhabited Canaan before the time of Moses were descendants from Ham (Gen. x. 15-20), and the same is true of the Phœnicians and of the dwellers in the cities of the plain, Sodom and Gomorrah, Admah and Zeboim.

The early Egyptians were likewise children of Ham (Gen. x. 6), and were midway between the Caucasians and the negroes in race characteristics. As a result of Arab immigration, however, their resemblance to the negro race has become in process of time less marked. The Ethiopians were also Hamites.

On the other hand, the primitive inhabitants of the

Sinaitic peninsula were, for the most part, descendants of Shem; so also were the Moabites, the Ammonites, the Gileadites, and the Syrians. Gen.

x. 21-31.

Of the peninsula
of Sinai, Edom,
etc.

The ancient Chaldeans and Babylonians were of Hamitic stock, though intermingled with the race of Shem; for the ancestors of Abram belonged to Ur of Chaldea; while the Assyrians were descendants of Shem; and the Medes and Persians, of Japhet. It is worthy of note that the children of Ham first gained supremacy in the plain of Shinar, then the children of Shem, and still later the children of Japhet.

Of the more dis-
tant East.

It is hardly necessary to add that Asia Minor and all the countries of Europe named above were peopled by the sons of Japhet.

Of Europe.

Thus it appears that the biblical nations, when seen in the mirror furnished by the prophets and apostles, are essentially the same as when seen in the mirror of profane history and the ruins of the past.

II.—SEAS AND RIVERS.

The seas mentioned in the Bible are those now called the Mediterranean Sea, the Red Sea, the Dead Sea, and the Sea of Galilee.

The Mediterranean is sometimes called "the hinder sea," meaning by this expression the "western sea," because in naming the points of the compass one looked toward the east; sometimes, "the sea of the Philistines," because the land of the Philistines lay upon its eastern coast; and still oftener "the great sea," as contrasted with the other bodies of water known to the Israelites. It was naturally, by way of distinction, "the sea," and when the people wished to speak of the west they called it "the sea;" toward the west was "toward the sea."

The Red Sea is once called the "sea of Egypt," but commonly the "sea of sedge," because it abounds in sea-weed. It lies between Egypt and the peninsula of Sinai, and through the northern part of it God opened a way for the Israelites to pass on dry ground, when they fled from the hosts of Egypt. But scholars are not yet agreed as to the precise locality of this wonderful event; some placing it nearer the head of the gulf than others.

The Dead Sea is called in the Pentateuch and the book of Joshua "the sea of salt," or "the sea of Arabah," and in the prophets, "the sea," in distinction from "the great sea," or "the east sea," owing to its position on the east of southern Palestine. Its length from north to south is

forty-six miles; and its greatest width, ten miles and a third; "its dimensions being not very dissimilar to those of the Lake of Geneva." "The depression of the lake, both of its surface and of its bottom, below that of the ocean is at present quite without a parallel"—that is, according to Lieut. Lynch, 1316.7 feet below the level of the Mediterranean at Jaffa. The water is very full of salt, and heavy.*

The Sea of Galilee is also called "the Lake of Gennesareth," from a plain on its north-western shore, and "the Sea of Tiberias," from The Sea of Galilee. a town on the south-western shore. lee.

Shaped like a pear, it is twelve and a quarter miles long by six and three-quarters broad. The plain of Gennesareth is two miles and a half long and one mile broad. On the north-east is another plain, now a marsh, and in the east, at the mouths of wadys Semakh and Fik, are small tracts of desert ground. The lake is between 600 and 700 feet below the level of the Mediterranean. The water is bright, clear, and sweet to the taste, and it abounds with fish. Sudden storms are frequent.†

The chief rivers of the Bible are the Jordan, the

* See Lynch, Narrative of the United States Expedition to the River Jordan and the Dead Sea.

† Our Work in Palestine, pp. 184-5.

Nile, and the Euphrates, though several smaller streams are not unworthy of description.

In every respect almost the Jordan is a remarkable river. "It is formed by the junction of three large

The Jordan.

perennial streams, issuing from immense fountains, near Hasbeiya, at Tell el-Kady, and at Banias." The first of these is the western and remotest source of the Jordan, the second is the middle and largest, and the third is the eastern, being about twice as large as the western and half as large as the middle fountain. After flowing separately a few miles, the last two unite, and are soon joined by the first. In all of them the current is very swift; and the channels in which they flow, deep. Passing through Lake Merom, the river rushes on rapidly until it reaches the Sea of Galilee. Issuing from this sea, it passes down a distance of sixty miles in a straight line, though of 200 by virtue of its windings, and pours its waters into the Dead Sea. Lieut. Lynch speaks of twenty-seven waterfalls in this short distance, and Dr. Robinson gives the whole descent from the base of Hermon to the Dead Sea as 2016 feet, 600 above the Huleh, or Merom, 750 from the Huleh to the Sea of Galilee, and 666 from the Sea of Galilee to the Salt Sea. At the ford opposite Jericho, where the Israelites are supposed to have crossed, the river is

said to be about forty yards in breadth and ten or twelve feet deep, with a very swift and strong current.

The Nile is also a remarkable river, and is called by the sacred writers either "Yeor," an Egyptian word signifying "the river," or "Shichor,"

The Nile.

a Hebrew word meaning "black," or

"the river of Egypt." "It has been traced upward for about 2700 miles, measured by its course, and its extent is probably upward of 1000 miles more. Egypt owes its fruitfulness to the waters of this river, which overflow its banks during the summer months. The rise during a good inundation is about forty feet at the first cataract, about thirty-six at Thebes, and about four at the Rosetta and Damietta mouths. If the river at Cairo attain no greater height than eighteen or twenty feet, the rise is scanty; if only to two or four more, insufficient; if to twenty-four feet or more, up to twenty-seven, good; if to a greater height, it causes a flood."

The Euphrates is the principal river of Western Asia, and is often called "the river" by the Jewish writers, but sometimes P'rath, the last

The Euphrates.

and principal syllable of its proper name. Rising from two chief sources in the mountains of Armenia, the streams of which, after flowing respectively 400 and 270 miles toward the south-west, unite and form a river 120 yards wide, very rapid

and deep. Proceeding toward the south and then sweeping round to the south-east, it finally empties its waters into the Persian Gulf. "The entire course is calculated at 1780 miles, nearly 650 more than the Tigris and only 200 short of that of the Indus; and of this distance more than two-thirds (1200 miles) is navigable for boats, and even for small steamers." Smith's Dict. of the Bible, Art. "Euphrates." It is mentioned (Gen. ii. 14) as one of the four rivers of Eden, and later as the boundary of the kingdom of Solomon toward the east. 1 Kings iv. 21, comp. 2 Chron. ix. 26, and Gen. xv. 18.

III.—MOUNTAINS OF THE BIBLE.

With the exception of Ararat in Armenia, on which the ark rested while the waters of the flood disappeared, the mountains named in
Two principal ranges. the Bible may be found either in or around Palestine. The western range of Lebanon on the north is continued southward by the central and hilly region of Galilee, of Samaria, of Judea, ending in the Sinaitic groups of the peninsula, while the eastern range is continued by the high hills of Bashan, Moab, and Edom. Between these two elevated regions lie the deep valley of the Jordan, the

Dead Sea, and the Arabah. A few of the higher points deserve particular notice because of the events associated with them in the mind of every student of God's word.

Horeb and Sinai.—The use of these names in the Bible is somewhat perplexing, but the explanation proposed by Dr. Robinson (Researches, Horeb and Sinai. I., p. 120) is more satisfactory than any other, viz.: that Horeb was the name of the central cluster of mountains in the peninsula, and Sinai the name of a single peak in that cluster. Modern usage has reversed this by calling the group Sinai, and a particular summit Horeb. But it is more difficult to form a judgment as to which of the peaks in that cluster was Sinai, the immediate scene of the giving of the law. Perhaps, however, the weight of evidence is again in favor of Dr. Robinson's view, that the peak known at present as Horeb, and fronted on the north by a large plain, is the one on which Jehovah delivered the law to Moses. His view is confirmed by the language of Rev. F. W. Holland in "The Recovery of Jerusalem," page 412, which expresses the judgment of the latest and most thorough explorers of this region: "The members of our expedition were all unanimous in their conviction that the law was given from Ras Sufsafeh [the highest point of Dr. Robinson's Horeb] to the Israelites assembled in the

plain er Râhah, as they had been in rejecting Serbal as the mount of the giving of the law." See, also, Stanley, "Sinai and Palestine," pp. 42, 43.

Moriah, Zion, Olivet.—The Hebrew word for mountain is often applied to an elevation of land that might be called a high hill. Thus *Moriah, Zion, and Olivet.* in round numbers Moriah rises 450, Zion 550, and Olivet 850 feet above the valley of Hinnom, south of the city. But the lowest of these heights was more than 2000 feet above the level of the Mediterranean. The temple of Jehovah stood on Moriah, the palace of David on Zion, and Christ was received up into heaven from the eastern slope of the Mount of Olives.

Gerizim and Ebal.—These twin mountains are in the heart of Palestine, the former south and the latter north of the valley in which ancient *Gerizim and Ebal.* Sichem was built. East of this valley and these mountains was the plain of Moreh, where Abraham first built an altar to the Lord, in the land of Canaan. Gen. xii. 7. And according to the command of Moses, when Israel had entered the promised land, six tribes were stationed on the side of Gerizim, facing northward, to respond to the blessings written in the law, and six tribes on the side of Ebal, facing southward, to respond to the curses of the law, as they were read by Joshua in the valley between

Deut. xxvii. 12, *sq.*, and Josh. viii. 33, *sq.* Gerizim rises 928 feet above Nablus, and Ebal 1028, while Nablus itself is 1672 feet above the Mediterranean. Both mountains are terraced and fertile.

Carmel.—This word is nearly always preceded by the article, and then it signifies, literally, “the park,” or “the garden land.” It is a well-wooded ridge, extending from the sea

Carmel.

in a south-eastern direction twelve miles. It terminates at both ends abruptly. Its western end is six hundred and its eastern sixteen hundred feet above the surface of the Mediterranean. The scene of Elijah’s conflict with the prophets of Baal is supposed to have been on the eastern declivity of the mountain. 1 Kings xviii. 17, *sq.* The “hill” mentioned in 2 Kings i. 9 was in all probability Carmel; for the passage reads in the original: “And behold he was sitting on the top of the mountain,” not “on the top of a hill.”

Hermon.—This mountain “stands at the southern end and is the culminating point of the Anti-Libanus range; it towers high above the ancient border-city of Dan, and is the most con-

Hermon.

spicuous and beautiful mountain in Palestine or Syria.” Smith’s “Dict. of the Bible.” The height of Hermon may be safely estimated at 10,000 feet. It has three summits, situated like the angles

of a triangle, and about a quarter of a mile from each other." (Id.) Dr. Hackett remarks that "it is altogether probable that the Saviour's transfiguration took place on some one of the heights of Hermon." Luke ix. 28-43.

Hor and Nebo.—These mountains are memorable as the places on which Aaron and Moses respectively died. The former is on the eastern side of the valley which passes south from the Dead Sea to the Gulf of Arabah. Beneath the mountain, on the eastern side, is "the mysterious city of Petra." Its height is said to be 4800 feet above the Mediterranean, 1700 feet above the town of Petra, 4000 feet above the Arabah, and more than 6000 above the level of the Dead Sea. It has a double top, and between the two peaks tradition places the tomb of Aaron. The latter of these mountains, Nebo, has perhaps been identified by Mr. Tristram. "It is about three miles south-west of Heshban (Heshbon) and about a mile and a half west of Maen (Baal Meon)." The altitude of the brow cannot be less than 4500 feet, so completely does it overlook the heights of Hebron and of Central Judea." From the summit he was able to see Mounts Hor and Seir, the western shore of the Dead Sea, Engedi, the Mount of Olives, Gerizim, Gilboa, Tabor, Hermon, and, nearer,

the valley of the Jordan. Whether Pisgah was the same as Nebo, or rather a range of mountains with Nebo for one of its summits, is not yet determined.

IV.—CITIES OF THE BIBLE.

There are evidences of an early division of mankind into two classes, those who dwelt in tents and those who dwelt in cities. This division was probably spontaneous, growing out of different natural tendencies and tastes.

Dwellers in tents and dwellers in cities.

Yet it may be worthy of notice, as suggesting the presence of a secondary impulse, that Cain built the first city mentioned in the Bible, and that the division before us is first named in connection with his offspring. Gen. iv. 17, 20.

For the primary sense of the Hebrew word for city is an "enclosed, fenced place" (Fürst), and the process of encircling a place with walls must be regarded as a protective measure. But the walls of a city were intended to shield its inhabitants, not from the fury of wild beasts, but from the violence or justice of man. Hence no conclusion as to the population of a place can be safely drawn from its being called, by the sacred writers, a city. A city was al-

Meaning and use of the word "city" a "walled town."

most always a walled town, large or small; and whenever there were people enough to make it an object for them to enclose their dwellings with a strong defensive wall, there a city might be expected to rise.

Hence also the choice of places strong by nature. Many of the cities of Palestine were built on heights, both because they were more easily fortified and because they gave the inhabitants better opportunity to watch an approaching foe. "A city set on a hill" was a very common object in the Holy Land. Probably two out of three of all the walled towns in Palestine, Gilead, and Bashan, were located on eminences, and the whole number at the time of the conquest under Joshua was not less than 350.

The number of gates and towers in the walls of a "fenced city" was subject to no rule save that of safety and convenience to the inhabitants. In some cases there seems to have been but one principal gate, strongly protected; but oftener, as in the walls about Jerusalem, there were several.* In times of peace the gates were open during the day, but generally closed at night. There were open spaces near the gates, used as places of public resort, and especially for the trial of civil offences.

* Tristram, "The Land of Israel," p. 92.

The streets of Oriental cities are for the most part extremely narrow, and sometimes partly overarched by the projection of the upper story of houses on either side. The cost of enclosing large spaces with walls of sufficient strength may have led to the use of narrow streets or lanes. Some of the streets of Nineveh seem, however, to have been wide enough for chariots to pass each other. Nah. ii. 4. The great size of Babylon and Nineveh allowed also of extensive gardens within the walls.

Streets.

Water was indispensable to "fenced cities," and great care was taken to provide an abundance of it by means of reservoirs fed by aqueducts from distant sources, and by means of cisterns and tanks for preserving the rain-water. Thus Jerusalem and Rome were as well supplied with water as were Babylon, Damascus, and Memphis. "Jerusalem is honeycombed with excavated caves, natural caverns, cisterns cut in the rock, subterranean passages, and aqueducts" ("Our Work in Palestine," p. 25). No scarcity of water is complained of by Josephus during the terrible and protracted siege of the holy city by Titus.

Water supplies.

To the Levites were assigned forty-eight cities in different parts of the land, together with some of the adjacent ground. Of these cities, thirteen were given

to the priests, the family of Aaron, and these were all near Jerusalem, in the territory of Judah and

Benjamin. Six of the forty-eight were Levitical cities,

distinguished as "cities of refuge," three of them, Kedesh, Shechem, and Hebron, being west of the Jordan; and three, Bezer, Ramoth-Gilead, and Golan, east of that river. Josh. xxi. 13, 42.

Houses in walled towns were not subject to the law of restoration to the original owner in the year of

Property or
houses.

Jubilee, but houses in villages or the country were regarded as necessary to the cultivation of the soil and were therefore returned with the land. Moreover, the house of a Levite, though in a "fenced city," reverted to him in the Jubilee, and the suburban lands were not on any account to be sold.

These are some of the principal features of cities in the East, and especially in the Holy Land. The

Why particular
cities are not
described.

narrow limits of a manual render an illustration of these features, by a full and detailed account of particular cities, impracticable. Much less can the structure of such large cities as Babylon, Nineveh, Damascus, Tyre, Sidon, and most of all Jerusalem, "The City of the Great King," be described in full, even though such a description might be of great service to a student of the Scriptures.

V.—PRESENT CONDITION OF BIBLE LANDS.

Nearly all the countries memorable for events recorded in the Bible are far less prosperous, populous, and powerful than in former times. Less prosperous than formerly, Once they embraced the civilization of the world; now they are far inferior to many other lands. One is therefore liable to be disappointed by the actual sight of them.

This is certainly true of Palestine. Indeed, the change for the worse in this land has been so great and all-pervading, that many travelers find it difficult at first to credit the lan- Palestine.

guage of the Bible as to the productiveness of its soil and the number of its people. But further observation tends to remove this difficulty. The ruins on a thousand hill-tops, the traces of terracing on almost as many hillsides, and the signs of careful irrigation and culture still discernible in every direction, take away doubt, if they do not banish regret. Says Tristram: "Here the ruins of the cities of Judah begin to crowd upon us. Almost every hill-top is marked by the groups of deserted dwellings, with walls and narrow streets, bare and barren." Again: "Round Jerusalem were thickly studded the walled towns, which crowned every height of little Benjamin."*

* "Topography of the Holy Land," pp. 55, 100.

Similar remarks are made of the land farther north. Yet it is said of the plain of Esdraelon: "With all its richness, there is no part of the land more neglected. No towns or villages, no solitary homesteads, dot its deserted surface, except on its eastern edge. Very little of it is cultivated: all is abandoned to the wandering Bedouin, who frequently plunder the crops of the hapless peasantry of the surrounding hills, and retreat across the Jordan with their booty."* What the Moslem governors spare, the hungry Bedouin seize; so that it has been said: "The more one produces, the less he has."

The change in Egypt has been in the same direction and almost as great. "The land of Ham" has

Egypt. long been governed by rulers of foreign extraction, and its people have been overtaxed and disheartened. Instead of ranking with the most powerful nations, the Egyptians are chiefly interesting for what they did before the dawn of Christian civilization. Their highest ruler is dependent on the sultan, and the recent decree of religious toleration is said to be due to the influence of that autocrat.

A careful inspection of the peninsula of Sinai, of the desert of the wanderings, and of the lands of Edom, Moab, Gilead, and Bashan, reveals every-

* "Topography of the Holy Land," p. 208.

where the same degeneracy; and the predatory Arabs have been charged with being not so much the inhabitants as the makers of the desert.

Almost everywhere may be found the footprints of a past, greater, wiser, and nobler than the present. The tribes that rove through these regions are ignorant of modern life in its best forms, and have no desire to improve their condition at the cost of labor. Indeed, it has not been safe for a European to travel east of the Jordan through ancient Moab or Gilead, though a few enterprising men have succeeded in doing this to some extent, and systematic effort is now in progress to penetrate and thoroughly explore this region.

The countries adjacent to Palestine on the south and east.

Syria, as well as Palestine and the country east of the Jordan, has suffered the evils of bad government for ages, and her present condition is in no small degree a result of such government. Yet parts of it have been accessible to foreigners, and have been benefited in some respects by intercourse with Christian nations. Missionaries have sowed the seeds of life in many districts of Syria and Armenia.

Syria.

If one turns his eye to the plain of Shinar; to the land of the Chaldees, the Babylonians, the Assyrians; to the lower banks of the

Babylonia.

Euphrates, he will discover nothing of interest but ruins. Desolation reigns in all that region.

Reference was made in the proper place to the fulfillment of prophecy, in the decadence or desolation of the lands just named. To compare the present state of these countries with their former greatness, as indicated by ruins still existing, is to be convinced that prophecy came not by the will of man, but holy men spake as they were moved by the will of God.

The same is true to some extent of Asia Minor, or at least of the Christian churches planted in that region. This part of the world has also been under Moslem sway for a very long period, and has experienced the evils inseparable from bad government. The same was true of Greece until recently; and the state of Italy is too well known to require description.

Sad as this picture of the present condition of Bible lands is, it agrees wonderfully with the solemn foreshadowings of Scripture, and therefore justifies our confidence in the truth of Scripture when it foreshadows brighter days for the people of God, both in the life that now is and in that which is to come.

III.

MANNERS AND CUSTOMS.

IF two facts are duly considered, namely, that all the books of Scripture were written in the East, and that the character of Eastern society has been nearly the same from time immemorial, it will be at once perceived that a knowledge of Oriental life, as it now is, must be of great service to the interpreter. We propose, therefore, to speak very briefly of Eastern habitations, domestic arrangements, social customs, and business.

Introductory
remarks.

I.—EASTERN HABITATIONS.

These may be divided into two classes—movable and fixed. This division is implied in the language of Moses concerning Jabal, son of La-
mech and Adah: “he was the father of
such as dwell in tents.” And though nothing is said on this point, it is natural to suppose that many of the children of Seth were, like Abel, keepers of sheep, and therefore in all probability dwellers in tents. The same may be said, without qualification, of the forefathers of the Hebrew race; and it is commonly supposed that the Israelites first relinquished

Movable and
fixed.

their nomadic habits and tent-life upon the conquest of Canaan under Joshua. An exquisite account of the biblical references to this mode of life is added by Dr. Hackett to the article "Tent," in Smith's Dict. of the Bible, American edition.

An Arab "tent" is called a "house." Its covering is of cloth, made of black goats' hair, and impervious to rain. This covering is supported by poles, generally nine, placed in three groups; but the number is often less, being no more than three, two, or even one. The ropes which hold the tent in place are fastened, on the one hand, to the cover, and on the other hand to pins driven into the ground with a mallet. "The tent is divided into two apartments"—for the men and the women respectively—"by a carpet partition drawn across the middle of the tent, and fastened to the three middle posts." In a suitable climate such a tent pitched near a fountain, and under the shade of an oak, or by a grove of smaller trees, is no mean shelter for a peaceable family. But the existence of polygamy often renders necessary as many tents as there are wives. It is also said that "those who cannot afford more complete tents are content to hang a cloth from a tree, by way of shelter."

Of fixed habitations, "caves" were perhaps among the earliest; for the primitive settlers of Edom are

called Horites, or cave-men. Gen. xiv. 6; Deut. ii. 12. As first used they were probably natural caverns, mostly in limestone formations, Caves and dwellings. appropriated by a simple people, without much change, for shelter and defence. In process of time these rude caverns were improved by the hand of man, and new ones formed. The caves of Syria and Palestine are still made use of to some extent as dwellings. In the vicinity of Hebron, Dr. Robinson was told that "a large portion of the peasantry leave their villages in summer, and dwell in caves or ruins, in order to be nearer to their flocks and fields" (I., 212).

In material and structure the "houses" of the East differ more or less from those of the West. This difference may be traced in part to a Houses. difference of climate and of resources, and in part to a difference of character and of social habits. It is said that "very few large or handsome houses are to be seen in Egypt, except- Quotation from Lane's Modern Egyptians. ing in the metropolis and some other towns. The dwellings of the lower orders, particularly those of the peasants, are of a very mean description; they are mostly built of unbaked bricks cemented together with mud. Some of them are mere hovels. The greater number, however, comprise two or more apartments, though very

few are two stories high. In one of these apartments there is generally an oven, at the end farthest from the entrance, and occupying the whole width of the chamber. It resembles a wide bench or seat, and is about breast high; it is constructed of brick and mud; the roof arched within and flat on the top. The inhabitants of the house, who seldom have any night-covering during the winter, sleep upon the top of the oven, having previously lighted a fire within it; often husband and wife only enjoy this luxury, and the children sleep upon the floor. The chambers have small apertures high up in the walls, for the admission of light and air—sometimes furnished with a grating of wood. The roofs are formed of palm branches and palm leaves, or of millet stalks, etc., laid upon rafters of the trunk of the palm, and covered with a plaster of mud and chopped straw. The furniture consists of a mat or two to sleep upon, a few earthen vessels, and a hand-mill to grind the corn.” (Vol. I., pp. 30, 31.)

To this account of Egyptian houses for the people may be added one sketched from the ruins of Chorazin, in Galilee. “The ruins, which consist chiefly of dwelling-houses, with one synagogue, are built of black basalt, and not of limestone, like those of Tel Hum. In such a house as one of those before us our Saviour

Quotation from
“Our Work in
Palestine.”

must have passed his childhood. They are generally square, of different sizes—the largest measured was only thirty feet—and have one or two columns down the centre to support the roof, which appears to have been flat, as in the modern Arab houses. The walls are about two feet thick, built of masonry or of loose blocks of basalt; there is a low doorway in the centre of one of the walls, and each house has windows twelve inches high and six and a half inches wide. In one or two cases the houses were divided into four chambers.” (“Our Work in Palestine,” p. 188.)

For a description of houses belonging to the wealthier classes, the reader may consult Smith’s Dictionary of the Bible, Art. “House.” Houses of the wealthy. Their general structure was as follows:

A front wall, with a door and a few windows; within the door, a passage leading to an open court, surrounded by a wide verandah, and by apartments open to the verandah, or entered from it by doors; sometimes another open court surrounded by apartments for the women, while in other houses the female apartments are in the second story. On the ground floor is the room for the reception of male visitors. The roofs are flat, and are used for a variety of purposes. The Jewish law required that they should have a battlement for the safety of the occupants. Deut. xxii. 8.

II.—DOMESTIC ARRANGEMENTS.

Marriage is the basis of domestic life and peace, and therefore it claims the first place in an account of domestic arrangements among the Marriage, etc. Jews. It was customary for the fathers to make the nuptial contract a considerable time before the union took place. This contract, made in the presence of witnesses or put in writing, fixed the dowry which was to be paid—generally, though not always, to the bride's father. The parties thus engaged belonged to each other as sacredly as if already married, though they rarely met. The marriage ceremony consisted chiefly in a festive procession, the bridegroom going with his companions to the house of the bride, and escorting her in the evening to his father's house.

It has been well said that "the condition of the Oriental woman, as pictured to us in the Bible, contrasts most favorably with that of her Position of wo- man. modern representative." Her position as a wife and mother was much higher, socially, and her influence much greater. She was regarded as the companion and helper of man. Yet the existence of polygamy among the Jews tended to bring distraction and misery into the domestic circle, often, as in the case of Jacob, requiring as many habita-

tions as there were wives and concubines. Gen. xxxi. 33. But the bearing of the Mosaic law was against polygamy, and the practice of it was almost unknown in the time of Christ.

The employments of a wife were various. She was expected to conduct household affairs generally, to grind the corn, to cook the food, to wash, to serve at meals, to nurse her own children, and to work in wool, or to see that all these things were properly done by her servants. Prov. xxxi. 10, *sq.* Children, and especially sons, were desired as a great blessing, and the care of these in early life fell of course to the mother. It was also customary for daughters to be useful, as in bringing water from a distance to the house, in taking flocks to their watering-place, in gleaning the fields at harvest, and in sharing the household work.

The food used by the Israelites was for the most part simple, consisting of bread, vegetables, fruits, honey, and milk, including curds, cream, butter, and cheese. Animal food was eaten sparingly, though fish was a common relish in the time of Christ. "The modes of baking were various, and on these the shape of the bread depended. There was the heated hearth for the thicker cakes and rolls; and the thin bread was baked either

Employments
of wives and
daughters.

Food of the
Jewish people.

on a metal plate over hot embers, or by being stuck against the heated sides of a large earthen vessel, or of a pit in the floor." (Kitto's Hist. of Pal., p. 62.)

The meals of the Israelites appear to have been regularly two, a lighter one in the morning, perhaps
 Meals, couches, about nine o'clock, and the principal
 etc.

one in the evening, about sunset, after the labors of the day were over. In early times they probably took their food sitting around the principal dish upon the floor, which was covered, if at all, by a simple mat. They used their fingers, instead of forks, in eating; hence the importance of washing the hands before every meal. In the time of Christ they had adopted the Roman method of reclining on mats or cushions, so that the head of one approached near the bosom of another. According to the usual arrangement, the raised couches were on three sides of a square, the fourth being left open for the convenience of those who served. From several intimations of the Bible it seems probable that men and women took their meals together, contrary to the present custom in the East.

Beds were naturally placed in the more secluded apartments of the house; yet stages or booths were
 Beds and bed- sometimes made for them on the roof in
 chambers. summer. The principal part of a bed
 was simply a mat, or something equivalent to a mat.

The covering for winter was a quilt; for summer, a thin blanket, or the outer garment worn by day. A pillow was sometimes used, made perhaps of sheep-skin or goat-skin stuffed with cotton. The platform along the side or end of an Oriental room often took the place of a bedstead, yet a slight and portable frame seems to have been frequently used. The proper furniture of a bedchamber is specified 2 Kings iv. 10, "a bed, and a table, and a stool [or chair], and a candlestick."

The word "candlestick," however, may convey a false impression to the mind, for the Israelites made use of torches or lamps, but not of candles. Indeed, it is said that a lamp was kept burning through the whole night, though this custom may not have been universal. Ordinary lamps were made of earthen-ware and fed with olive oil.

Lights.

III.—SOCIAL CUSTOMS; OCCUPATIONS.

"In modern times," says Mr. Bevan in Smith's Dict. of the Bible, "the Orientals are famed for the elaborate formality of their greetings, Formal court-which occupy a very considerable time; ^{easy.} the instances given in the Bible do not bear such a character, and, therefore, the prohibition addressed to

persons engaged in urgent business, "Salute no man by the way" (2 Kings iv. 29; Luke x. 4), may best be referred to the delay likely to ensue from subsequent conversation. On the other hand, Kitto says of the Jews that, "in meeting, they asked each other of their health, and the health of their connections, which, with other ceremonies, consumed so much time that persons charged with urgent messages were enjoined to salute no one by the way;" and there is, on the whole, good reason to believe that the Israelites did observe a certain deliberate formality in saluting those whom they met, which was inconsistent with extreme haste in going from one point to another.

Hospitality was a marked characteristic of the people, and especially of the Shemitic nations, in

Bible times. Incidents in the lives of
Hospitality.

Abraham, Joseph, Moses, Samson, and David will occur to the student's mind (*e.g.*, Gen. xviii. 2-8). Dr. Hackett had occasion to test the hospitality of modern Arabs in Palestine to strangers, and found it prompt and true as of old. (Ill. of Scrip., p. 64.) Mr. Elliott says: "A Syrian never thinks it necessary to carry with him on a journey any money for food or lodging, as he is sure to be supplied without it. Our money was sometimes refused, and never asked for; nor can there be a doubt that we should have been received and welcomed in almost

every house of the Hauran.”* And Mr. Lane remarks: “Hospitality is a virtue for which the natives of the East, in general, are highly and deservedly admired; and the people of Egypt are well entitled to commendation on this account.” (Smith’s Dict. of Bible, Art. “Hospitality.”) The indignation of the disciples (Luke ix. 54) at the conduct of the Samaritans is to be explained in the light of what has now been said; and the same is perhaps true of the Saviour’s direction to the twelve to provide neither gold, nor silver, nor brass, for their journey. Matt. x. 9, 10.

The custom of giving a feast or a supper to invited guests prevailed also among the Jews. The invitations were given out beforehand and repeated on the day of the feast. Suppers and feasts. A wedding, a birthday, a funeral, laying the foundation of a house, sheep-shearing, the vintage, or the reception of a friend, might be the occasion for such a feast. “The visitors,” it is said, “were received with a kiss; water was produced for them to wash their feet with; the head, the beard, the feet, and sometimes the clothes, were perfumed with ointment; on special occasions robes were provided, and the head was decorated with wreaths. . . . The places of the guests

* “Travels in the Three Great Empires, etc.,” Vol. II., p. 334, as quoted by Dr. Hackett.

were settled according to their respective rank ; portions of food were placed before each, the most honored guests receiving either larger or more choice portions than the rest." One of the guests was selected to preside over the entertainment, and the "meal was often enlivened with music, singing, and dancing, or with riddles." (Smith's Dict. of Bible, Art. "Meals.")

Rending the outer garment, crying aloud in tones of grief, "plucking out the hair, and sprinkling dust upon the head" were the ordinary consequences of death in a household. Dr. Hackett says that "it is customary, when a member of the family is about to die, for the friends to assemble around him, and watch the ebbing away of life, so as to remark the precise moment when he breathes his last ; upon which they set up instantly a united outcry, attended with weeping, and often with beating upon the breast and tearing out of the hair of the head. This lamentation they repeat at other times, especially at the funeral, both during the procession to the grave and after the arrival there." Then, comparing this custom with the language of the Gospels, he adds, "How exactly, at the moment of the Saviour's arrival, did the house of Jairus correspond with the condition of one, at the present time, in which a death has just taken place ! It

Mourning, etc.

resounded with the same boisterous expression of grief for which the natives of the East are still noted. The lamentation must have commenced, also, at the instant of the child's decease; for when Jesus arrived, he found the mourners already present, and singing the death-dirge." (Ill. of Scrip., pp. 113, 114.)

Scattered throughout the sacred Scriptures we find many items of information in regard to the occupations—agriculture, commerce, and the arts—of the people of Israel.

The founder of the Hebrew nation was a shepherd, dwelling in tents, rich in servants, herds, and flocks, a "venerable sheikh," as he is called by Dr. Hackett. But of the soil of Shepherd life. the promised land he owned but a single field, enclosing the entrance of a cave which was purchased as a burying-place. His descendants also were shepherds for a period of about four hundred years, until they took possession of Canaan; and even after this time—so long indeed as the Jewish nation remained in Palestine—many of the people, especially those of Gilead and Bashan, as well as those of Southern Judea, adhered to this employment. Nabal was rich in flocks, and dwelt in a region adapted to grazing. David was a keeper of sheep in his youth, and some of the finest imagery of the Psalms is drawn from pastoral life.

But it is plain that a majority of the nation was engaged in the cultivation of the soil. This indeed was contemplated in the provisions of the Laws respecting the soil. Mosaic law, and it was the only means by which a great people could be supported on so small a territory, without constant intercourse with the nations round about. Among the peculiar laws affecting the soil were these: with certain exceptions, as that of house-lots in cities, it could not be sold, but only rented until the coming jubilee, when it returned into the possession of the family to which it was assigned at the first division of the land; moreover, the land was to have rest every seventh year—a rule which had no respect to uncultivated ground used for pasturage: “Thou shalt neither sow thy field, nor prune thy vineyard” (Lev. xxv.); again, no field could be sown with mingled seed, so as to produce a mongrel crop; and finally, something was to be left in the harvest for the poor: “Thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest.” Lev. xxiii. 22.

The agriculture of the Jews in times of peace appears to have been thorough and skillful. They had Jewish agricultural- learned, perhaps in Egypt, the benefits of irrigation, and practiced it successfully. The hillsides were easily terraced, and were

covered with olive trees and vineyards. The valleys and plains were carefully watered; and sown with wheat, or barley, or millet, or flax, in their season. Beans, lentiles, fitches, and melons were cultivated. Fig trees were abundant; date-palms were found in the region of Jericho; and pomegranates were so common that many villages were named from the fruit. Sycamore figs were raised in the warmer parts of the land, and in the time of David there was an officer "over the olive trees and the sycamore trees that were in the low plains." Two or three crops were probably raised from the same field in the course of a year. Hence, though the population was large, there was enough for man and beast. The implements of husbandry were very simple, and need not be described in particular.

The Jews had almost no foreign trade before the time of Solomon. For by the command and providence of God they were separated in a Commerce of the great measure from the Gentile world, ^{Jews.} then given up to idolatry, and by this separation commercial intercourse was made impossible. To what extent, meanwhile, trade flourished in the cities and villages of the land, we have no means of knowing; but we may infer that it was brisk from the character of the people, as revealed by their subsequent history. Nay, the law itself anticipates traffic: "Thou shalt

not have in thy bag divers weights, a great and a small; thou shalt not have in thine house divers measures, a great and a small: thou shalt have a perfect and just weight, a perfect and just measure shalt thou have;" and from certain of the Proverbs, as well as from the desecration of the temple in the time of Christ, it is plain that the law did not warn the people against an imaginary sin. But Solomon engaged in extensive maritime trade, importing horses and chariots and linen yarn from Egypt; cedar and other timber from Tyre; and gold, silver, ivory, sandal-wood, ebony, precious stones, apes, and peacocks from India or the East. After the death of Solomon foreign commerce declined.

As a people the Jews do not seem to have excelled either in the mechanic or the fine arts. Yet among them were cunning workmen in gold, in silver, in brass, in skins, in flax, and in wool, when the tabernacle was set up in the wilderness. They also understood, at a later period, the art of constructing aqueducts, cisterns, pools—of building walls, towers, fortresses—of making axes, knives, sickles, swords, and spears, as well as helmets, shields, and breastplates—of working in pottery and jewelry—of tanning, spinning, weaving, sewing, embroidering, and the like. Many of the later Jews, it is said, insisted upon it as the duty of every young

The arts.

man in the course of his education to make himself master of some handicraft, by which, if necessary, he could earn a livelihood. Thus Paul was a tent-maker.

IV.

RELIGIOUS APPOINTMENTS.

I.—THE TABERNACLE AND ITS OFFICERS.

The names applied to this structure in the Bible are various. It is called a “sanctuary,” or “holy place” (Ex. xxv. 8; Lev. xii. 4); a “dwelling” (Ex. xxv. 9); a “house” (Ex. xxiii. 19); a “palace,” or temple (1 Sam. i. 9); and a “tent,” or tabernacle. 1 Kings i. 39. But the fuller designation, “tent of meeting,” or “tent of the testimony,” is commonly used. The former of these is explained in Ex. xxix. 42–46; and the latter in Num. xvii. 7, xviii. 2, compared with Ex. xxxi. 18.

The tabernacle was thirty cubits in length, ten in breadth, and ten in height. It was divided by a curtain into two apartments, called the Holy and the Most Holy. The former was twenty cubits long and ten wide; the latter, ten cubits in length, breadth, and height. A cubit was

equal to one foot and a half. The roof of the tabernacle was made of four sets of curtains; the inner one, of fined twined linen; the next above, of goats' hair; the third, of rams' skins, dyed red, with the wool on; and the fourth, of badgers' skins, or perhaps of seal skins. The Holy of Holies was separated from the Holy Place by curtains sustained by pillars. Only on one day of the year was the high priest permitted to raise this screen and enter the Holy of Holies with the blood of atonement.

The tabernacle was surrounded by a court, open above, but enclosed by curtains five cubits in height, supported by pillars of brass, five cubits apart, to which the curtains were attached by hooks and fillets of silver. The entrance to this court was in the middle of the eastern end of the enclosure, twenty cubits wide, and protected by curtains of fine twined linen, wrought with needlework and brilliantly colored. The outer court was one hundred cubits long and fifty cubits wide. In what part of it the tabernacle was placed cannot be certainly known; but it is commonly supposed to have been located near the western end, leaving a large open space between it and the entrance from the east into the court.

In this space, fifty cubits square perhaps, were the brazen altar for burnt-offerings, and the brazen laver,

at which the priests were to wash their hands and their feet before entering the tabernacle. The altar was five cubits square and three cubits high, made of acacia wood overlaid with brass. On it were offered the daily and special sacrifices of the people—the burnt-offerings, the sin-offerings, the trespass-offerings, the meat-offerings, the offerings of the first fruits, etc. Lev. i., *sq.*

At the west end of the Holy Place, near the curtain which separated it from the Holy of Holies, were placed the golden candlestick, the table of shew-bread overlaid with gold, and, between them, the golden altar for incense. The table stood on the north side of the altar, and the candlestick on the south side of it. The light was probably a symbol of divine truth, the holy oil a symbol of the Spirit of God, and the candlestick a symbol of the holy people, giving this light by the aid of the Spirit. The incense was doubtless a symbol of adoration or prayer, and the shew-bread a symbol of the fruits of grace.

In the Holy of Holies was the ark of the testimony, containing the plates of stone on which the “Ten Words” had been written, and a pot of manna. The cover of this ark was solid gold, and from either end of the cover rose a cherub of beaten gold. The wings of the two cher-

ubim were extended over the lid, and the Shekinah, or glory of God, was supposed to appear above them. Once a year the high priest sprinkled the blood of atonement on the lid of the ark, called the mercy-seat.

The proper officers of the tabernacle, and afterward of the temple, were the priests. It was their duty to

The priests. see that the fire on the altar of burnt-offerings was kept burning day and night for ever (Lev. vii. 12, 13), to replenish the golden lamp in the Holy Place with pure olive oil evening and morning (Lev. xxiv. 2-4), and to offer the daily sacrifice morning and evening, with a meat-offering and a drink-offering, at the door of the tabernacle. Ex. xxix. 38-44. These may be called the invariable services of the sanctuary. But far more numerous were those required by the penitence or gratitude of single worshippers. For to a devout Israelite the occasions for offering sacrifice were frequent. Multitudes were impelled by their sense of sin, or by their gratitude for blessing, to come to the door of the tabernacle with their bullocks or lambs, their turtle-doves or young pigeons, and the priests must always be ready to offer them in sacrifice. There, too, the lepers were required to present themselves for inspection, that the priests might determine their state.

II.—THE TEMPLE AND ITS SERVICES.

The temple was constructed on the same plan as the tabernacle; but each of its several apartments was twice as large. Thus the Holy of Holies in Solomon's temple was twenty cubits in length, breadth, and height; and the Holy Place, forty cubits in length by twenty in width and height; while the wall inclosing the outer court must have been two hundred cubits in length, from east to west, one hundred cubits in width, from north to south, and ten in height. Temple model ed after the tabernacle. Moreover, three tiers of chambers were built against the temple walls on the outside, with the exception of the east wall. For the whole width of this wall was covered by a porch. Its dimensions. These chambers were all five cubits high. In the lowest story they were five cubits wide, from the temple wall outward; in the next story, six cubits; and in the third, seven cubits; there being an offset of a cubit, for the joists of the flooring to rest upon, in each of the upper stories. These rooms were doubtless for the use of the priests "who were either permanently or in turn devoted to the service of the temple."

"The house was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was build- Materials of the building.

ing." The house was covered internally with beams and boards of cedar; the floors were planks of fir; the cedar was carved with knops and open flowers; and the whole house within was overlaid with gold. The doors between the Holy Place and the Most Holy were of olive wood richly carved; and the doors into the Holy Place, of fir. Two pillars, called Jachin and Boaz, were also set up in the porch on either side of the entrance. See 1 Kings vii., *sq.*; 2 Chron. iii., *sq.*

Mr. Warren supposes that the temple of Solomon stood on the highest part of Moriah, where the dome of the rock now stands, and where Araunah would naturally place his threshing-floor. The reasons assigned for his view seem to be very forcible; and, so far as the evidence now attained goes, conclusive. He also thinks that the area of the temple, with its courts, was about nine hundred feet from east to west, and about six hundred from north to south, amounting to more than twelve acres. Projecting from the south-east part of this platform was a level space of more than four acres, occupied by Solomon's palace, the eastern wall of the grounds of the palace being a continuance southward of the eastern wall of the temple area. Only a small part of this surface of sixteen acres was natural; most of it was formed by the hand of man, upon walls, pil-

Probable location of the temple, and size of the platform on which it stood.

lars, arches, etc. At a later period this platform was more than doubled; and it now appears that the original surface of the south-west corner was 140 feet; of the south-east, 160 feet; and of the north-east, 210 feet below the surface of the central platform.

Besides the original outer court, corresponding to that of the tabernacle, and containing the brazen altar and the molten sea, two others, at least, were added before the time of Christ, namely, the court of the women

Court of the women and court of the Gentiles.

and the court of the Gentiles. The former is said to have been in the space east of the temple, and the latter to have been on all sides, but separated from the temple and the outer court named above. The first temple built by Solomon, the second built by Zerubbabel, and the third by Herod, were all alike in their general arrangement and structure.

Of the religious services of the temple, none were so prominent as the offering of sacrifice. This might be done at any hour of the day, as the Temple exigencies of particular men required,

as the Temple exigencies.

but there were regular offerings prescribed for every day of the year, for every Sabbath day, for the first day of every month, and for each of the great festivals. Twice a day, morning and evening, a lamb was to be offered in sacrifice. Ex. xxix. 38, 39. Every

Sabbath two additional lambs were required. Num. xxviii. 9, 10. On the first day of every month, two bullocks, one ram, seven lambs, and a kid, were to be added to the daily offering. Num. xxviii. 11-15. The same in number and kind were to be offered on each of the seven days of the Passover, besides the continual burnt-offering and the sin-offering of the great day of atonement. Num. xxviii. 16, *sq.* It is unnecessary to specify the other offerings, or to go through the festivals in detail.

Instrumental and vocal music appears to have constituted a part of the regular service in the temple.

When Hezekiah commanded to offer
Temple music. the burnt-offering upon the altar, and when the burnt-offering began, the song of Jehovah began also, with the trumpets and with the instruments of David, king of Israel. And all the congregation worshiped, and the singers sang, and the trumpeters sounded; all until the burnt-offering was finished. 2 Chron. xxix. 27-28. From the days of David and Solomon "the service of song" was assigned an important place in the house of the Lord.

And it is no less evident from many passages of Holy Writ that the temple was used as a place of Prayer in the prayer. It was dedicated to God by temple. public prayer; the singers chanted in it many a prayer to the Most High; the high priest in-

voked the blessing of Jehovah on the people as he dismissed them from it; it was called a "house of prayer," and in the time of Christ, both Pharisees and publicans, Jews and Christians, went up into the temple to pray. Moreover, in the courts and porches of the temple devout men were wont to teach the truth, and call upon the wicked to repent. There, too, the word of God was sometimes read to the people by the priests.

III.—SACRED TIMES AND SEASONS.

From the language of Moses in Gen. ii. 2, 3, it is extremely probable, if not perfectly certain, that the Sabbath, a day of rest after six days of labor, was ordained for man at the beginning. This view is in harmony with subsequent allusions to a weekly division of time (*e. g.*, Gen. vii. 4–10; viii. 10–12), with the sacredness of the number seven, and with the command to Israel in the Decalogue to keep the Sabbath. Ex. xx. 8–11; comp. xvi. 5, 22–31. Nor is it incompatible with the reason which Moses afterward assigns for observance of the Sabbath by the Jews, namely, their deliverance from hard service in Egypt (Deut. v. 15); for in both cases the period of rest was commemorative of a great and joyful event, accomplished

The Sabbath
primitive and
Mosaic.

by Jehovah. Hence the weekly Sabbath was from the beginning a day of holy rest and joy; and it was the type of all other periods consecrated to religious worship by the Mosaic economy.

For every seventh year, as well as day, was Sabbath. "In the seventh year shall be a sabbath of rest to the land, a sabbath for the Lord." *The Sabbath year.*

Lev. xxv. 2-7. The same was also called a "year of release;" because in it the Hebrew creditor was to release his neighbor, or brother, from the payment of what had been lent to him (Deut. xv. 1, *sq.*), and the Hebrew master was to set free his servant, if the latter did not insist on remaining in his service permanently. Deut. xv. 12, *sq.*

Moreover, after seven times seven years, or after seven sabbaths of years, the fiftieth year was to be a Jubilee, a year of rest and holy, a year in which every one was to return to his possession and to his family, and in which liberty was to be proclaimed throughout the land, to all the inhabitants thereof. Lev. xxv. 8-17. Humanly speaking, the tendency of these regulations for the year of release and the year of Jubilee would be to loans for a brief period, or at call, and to the employment of hired servants instead of slaves.

The New Moons, or beginnings of the months, were announced by blowing the silver trumpets (Num. x.

10), and were distinguished by offering additional sacrifices (Num. xxviii. 11, *sq.*), but the people were not forbidden to continue their labors in city or field.

New moons.

The Passover was a festival of seven days, to be kept in memory of the passing over of the houses of Israel when the first-born of Egypt were slain, and of the subsequent liberation of Israel from bondage. It was celebrated from the fifteenth to the twenty-first day of Abib, or Nisan, nearly answering to our April. Ex. xii. 1-28; xxiii. 15; Lev. xxiii. 4-8; Num. xxviii. 16-25; Deut. xvi. 1-8.

Passover.

On the fiftieth day after the sixteenth of Nisan, or the second day of the passover, was the Pentecost, called also the "feast of weeks," "the feast of the harvest," and the "day of the first-fruits." Ex. xxxiv. 22; Lev. xxiii. 15-22; Num. xxviii. 26; Deut. xvi. 10; Acts ii. 1. No work was to be done on this joyful day.

Pentecost.

The Feast of Tabernacles lasted eight days, from the fifteenth to the twenty-third of Tishri, nearly corresponding with our October. It was also called "the feast of ingathering." Ex. xxiii. 16; xxxiv. 22; Lev. xxiii. 34-42; Num. xxix. 12-39; Deut. xvi. 12-15; John vii. 2, 37.

Feast of tabernacles.

The Day of Atonement was the tenth of Tishri, five days before the feast of tabernacles. It was the only day of the year on which it was the duty of the people to abstain from food from morning till evening. Ex. xxiii. 26-30; Lev. xvi. 1-34; Num. xxix. 1-11.

The Feast of Purim was instituted in memory of the deliverance of the Jews from the plot of Haman. It was celebrated on the fourteenth or fifteenth of Adar, or March. Esther iii. 7; ix. 26; 2 Mac. xv. 36. Purim signifies *lot*.

The Dedication or Purification of the temple, after it had been desecrated by Antiochus Epiphanes, B. C. 167, was made the occasion of another annual festival, beginning on the twenty-fifth of Chisleu, or December, and lasting eight days. It is referred to in John x. 22.

The last two of these festivals were not enjoined by the law, and cannot therefore be regarded as, in the proper sense, sacred times.

Under the new economy, but one day is treated as sacred, namely, the Lord's Day, or the first day of the week, as the day on which Christ rose from the dead. It is in all respects a day of spiritual joy to believers in Christ, and there is satisfactory evidence that they have observed it from the resurrection of the Lord until now. As a day of

rest after six days of secular toil, and as a day of religious joy and worship, it brings with it all the blessing of the original Sabbath, and indeed much more than this, since it recalls the completion of a work of far greater spiritual significance. John xx. 1, *sq.*, 19-26; Acts xx. 7; Rev. i. 10; 1 Cor. xvi. 2.

V.

DOCTRINES.

The word "doctrine," as used in the New Testament, is exactly represented by the common word teaching, which means first, the act of giving instruction; and, secondly, the instruction which is given. But this word, as employed by modern writers, retains only the second of these meanings, while as used by the theologians it is often so restricted as to signify exclusively a religious truth taught by the word of God. In the following lessons an attempt is made to state very briefly the principal doctrines, or religious teachings, of the Bible—that is, what the Bible says of God in his relations to man, and of man in his relations to God.

Meaning of the term "doctrine."

I.—DOCTRINE OF THE TRUE GOD.

By the true God is meant the Being who is, in reality, God, as distinguished from every being, or supposed being, who is god in name only, and not in fact. What, then, does the Bible teach in respect to the true God?

a. That he is spirit. Ps. cxxxix. 7; John iv. 24. The word "spirit" has reference in these passages to the essence, or being, of God, as something which is invisible, everywhere present, and intelligent. This must be evident from the scope and bearing of the Psalm, and of the language of Christ. The object of both is to assert the omnipresence of God as an intelligent being; not merely that he knows all things, but that he is *really present* to know all things, having a nature, or essence, which makes this possible. Not that spirit is always and of necessity omnipresent, but only that it may be so. According to the Scriptures, there are limited spirits, but there is also a Spirit unlimited. On the other hand, by its very nature and in all its forms, matter is limited. Whether inorganic or organized it is the antithesis of spirit. Hence God is immaterial.

b. That he is self-existent. Ex. iii. 14; John i. 4; v. 26., comp. Gen. i. 1; Isa. xlv. 24; John i. 1-3. The name Jehovah, which signifies, "Self-existent," "He is," the Exister, and the interpre-

tation of that name by the words, "I am that I am," point very directly to the underived and absolute existence of God. The same is true of the language of Christ concerning the Father, and of John concerning the Word that was God; for to have life in one's self and to be the source of life to all others is surely to be self-existent. The Creator of all that has been brought into being is of necessity uncreated.

c. That *he is infinite*. For the Scriptures plainly teach that he is unlimited in relation to *space* (Ps. cxxxix. 7, *sq.*); in relation to *time* (Ps. xc. 2; cii. 24, *sq.*); in respect to *knowledge* (Ps. cxlvii. 5; cxxxix., throughout); and in respect to *power*. Gen. xvii. 1; 2 Cor. vi. 18; Matt. xix. 26. God is therefore omnipresent, eternal, omniscient, and almighty. And he is the same for ever; with him "is no variableness, neither shadow of turning." James i. 17. If any expressions of the Bible seem to attribute human imperfection to God, they are used in condescension to the weakness and hardness of men, and are to be interpreted in the light of these higher statements.

d. That *he is personal*. Gen. xii. 1-3; Ex. iii. 6, *sq.*; Isa. vi. 8; Matt. iii. 17. These passages illustrate the way in which God spoke of himself to faithful men; and if such language does not proclaim his personality, no lan-

"Infinite."

"Personal."

guage can do this. For not only does he apply to himself the personal pronoun, "I," but he affirms of himself knowledge and choice, which he could not do without self-consciousness; and self-conscious knowledge and choice are the prime characteristics of personality.

e. That he is tri-personal. Matt. xxviii. 19; 2 Cor. xiii. 14; 1 Cor. xii. 3, *sq.*; Matt. iii. 16, 17. The personality of man does not fully represent that of God; for while man is uni-personal, God is tri-personal. But this fact ought not to be deemed surprising, since neither the knowledge nor the power of man fully represents the corresponding perfection of God. The doctrine of tri-personality rests upon the testimony of the Scriptures, a testimony which, so far as the New Testament is concerned, is as clear as that for the unity of God; for Christ speaks to the Father and of the Father, habitually, as another person; he also speaks of the Holy Spirit as "another Comforter," in distinction from himself, the designation being therefore clearly personal. Yet he claims to be one with the Father in power and operation. John x. 30.

It may be remarked that the two doctrines are by no means contradictory, for the tri-personality is clearly personal, while the unity may well be essential.

Moreover, unity of spiritual essence, with all that it involves of sameness in knowledge, feeling, and will, must render the personal distinctions of the Godhead very slight in effect, as compared with personal distinctions between man and man. Modified by unity.

And, lastly, the doctrine of the Trinity enables one to understand in some measure how God, as a being of love, can be most blessed without a created universe, or, in other words, how the Godhead comprehends all the conditions of supreme blessedness. Helps our understanding.

f. That he is holy. Isa. vi. 3; xliii. 14, 15; John xvii. 11, 25. By holiness is meant the moral purity and rectitude of the divine Being. It may be said to embrace every moral perfection, but especially love of right and hatred of wrong. Holy.

The justice of God is his holiness as exercised in moral government, in legislation, retribution, etc.

Temporal calamities do not prove the subjects of them to be specially guilty in the sight of God. Luke xiii. 2-5.

g. That he is good. Ps. cxlv. 9; Matt. v. 45; John iii. 16; 1 John iv. 8, 18. By the goodness or benevolence of God is meant his desire for the welfare of his creatures. This is very strong and effective. And good.

The grace of God is his goodness as exercised toward the guilty or undeserving, in withholding merited judgment and bestowing numberless benefits.

Grace.

The patience of God is his goodness as exercised in forbearing to punish at once the sinful.

Patience.

The mercy of God is his goodness as exercised toward those who are miserable as well as guilty. (See also Part I., chap. i., sec. ii., on the Bible Doc. of God.)

Mercy.

II.—THE GOVERNMENT OF GOD.

By "the government of God" is meant his control or regulation of the universe with a view to certain worthy ends. This control may be

General description. mediate or immediate, physical or moral; but it must be real and directed to certain ends. For nothing is worthy of being called government which has authority without wielding it, or which orders affairs in a blind, aimless, mechanical way. Nor can any control, however perfect, over a part of the universe only, be regarded as worthy of him who is the Maker of all things. The sway of such a Being must obviously be universal, reaching

every created being or thing. And this doctrine of the government of God is plainly taught by the Scriptures. For they affirm :

a. That the government of God has respect to certain worthy ends. Rom. xi. 36 ; 1 Cor. x. 31 ; xv. 28 ; Col. i. 16 ; Isa. xlv. 10 ; comp. John ^{Ends of God's} iii. 16 ; 1 John iv. 16. These passages ^{government.}

justify our proposition, showing that "the manifestation of his own attributes and the communication of good" are the great ends contemplated by Jehovah in the creation and control of all things. And in this connection it may be remarked, first, that these two ends are in perfect agreement, since proper self-love is homogeneous with proper love to others ; and, secondly, that the doctrine of the Trinity helps us to see how the several persons of the Godhead can make the divine glory their chief end of action, without being selfish ; for each one may behold all divine beauty and worth in the face of another, and therefore desire to have that other known and adored.

b. That this government embraces the whole universe. Ps. ciii. 19 ; cxlvii. ; cxlviii. ; lxxvi. 10. ; Heb. i. 14 ; Ex. viii. 12, 13 ; Matt. vi. ^{Universality of} 30. From these and similar passages it ^{is}

is evident that God is strictly supreme. In some sense, therefore, every act and event, great or small, is embraced in the plan of his government. Pro-

vision is made for moral freedom, and even for the sins of angels and of men.

But the comprehensiveness of God's plan is no excuse for evil-doing. Sin is not "good in the making," an act of rebellion against God is not "a fall forward." In itself and in all its own tendencies wrong-doing is evil and ruinous, though the guilty actor is sometimes redeemed by the grace of God. It is probable, indeed, that the advantages of moral freedom to the universe will be made, in some way, greatly to exceed the evils springing from the abuse of that freedom.

A government which is supreme, universal, and conducted according to a plan formed by One who sees the end from the beginning, is rightly denominated providential; for nothing occurs unexpected by the Ruler, not a sparrow falls to the ground without him, provision is made for every emergency, and by perfect adjustment of means to ends the consummation sought from the first will certainly be realized at last. God will be "all in all," and the universe will find its centre and glory in him. Order and awe, if not love and joy, will everywhere reign.

c. This government exercises a control which is immediate, as well as mediate; and physical, as well as moral. John i. 13; iii.

6; Heb. i. 3; Josh. iii. 15, 16; Ex. xiv. 21; 2 Kings ii. 21, 22; Matt. i. 20; 1 Kings xvii. 14-16; John vi. 10, *sq.*; Acts ii. 37; 2 Cor. v. 14.

By "immediate control" must be understood an exercise of divine power upon an object, with nothing between the former and the latter

Immediate.

which serves as a medium of transmission. Thus if the Spirit of God, having access to the spirit of man, touches it directly in the act of regeneration, the influence is properly called immediate. So too, if the widow's cruse was daily replenished with oil by the power of God, acting directly on the oil itself, it was an instance of immediate control.

By "mediate control" is meant the opposite of this, namely, divine power transmitted through one object, or more than one, to something else in which a change is wrought. Yet

Mediate.

in this case also the power of God must reach *some* object directly, even though the result sought is in another beyond. If he has any control over the universe, as already made, his action upon it is surely, in the first place, and at some point, immediate, though it may be mediate at other and remoter points.

By "physical control" may be meant either control over the material world or parts of the same, or control exercised by the use

Physical.

of material forces or media. The Bible manifestly ascribes to God both forms of control. Jehovah *can* give rain in answer to prayer.

“Moral control” is exercised by means of truth, by appealing to the reason and conscience, the hopes and fears, the sensibilities and desires, of personal beings. It is in some respects the highest form of control; it presupposes, at least, the highest qualities in those who are regulated by it.

III.—REQUIREMENTS OF THE MORAL LAW.

By the “moral law” is meant the standard of duty prescribed by Jehovah for moral beings. The source of that law is, doubtless, the inmost nature of God. It is not, therefore, an arbitrary rule, changeable at will; but originating in a reason and goodness incapable of change, it is also itself immutable. Lev. xix. 2; Matt. v. 48; John viii 29.

The moral law is made known to men, in part, by the action of their own powers, and more fully by the word of God. They intuitively perceive a moral quality in much of their own feeling and conduct, and they promptly ascribe this quality to the character and conduct of their fel-

laws. To this revelation of right and wrong by the action of conscience, reference is made by the apostle in Rom. ii. 14, 15, and perhaps also by Christ, according to Luke xii. 57. By the light of this revelation from within the heathen are condemned, for they persist in doing what they know to be wrong.

But the Bible makes known the law of duty for moral beings with still greater clearness and fullness. Yet even the revelation of the moral law Revealed by the Bible. in the Bible is progressive. For though

the essential principles of this law are to be found in the writings of Moses, they are there applied but imperfectly, and, for the most part, to the outward conduct, instead of the inward life. The tendency of the Psalms and the prophecies is doubtless toward a more spiritual view of the law, yet only in the words and the spirit of Christ did this view gain its ultimate and perfect expression. Taking, then, the teaching and the life of Christ as the ultimate expression of moral law, it may be well to observe—

a. That this law is positive rather than negative, a standard rather than a fence, a code of requirements rather than a body of prohibitions. In A positive law. this respect it seems to differ from the Decalogue written by the finger of God and given to Moses, as it also differs from the larger part of human laws. See Matt. v. 44, 45, 48; xxii. 37-40; vii. 12;

Luke x. 30, 37; John xiii. 34; xv. 12. But it will be noticed that the Lord Jesus makes "all the law and the prophets" hang upon two requirements, "Thou shalt love the Lord thy God with all thy heart," and "thy neighbor as thyself," and also that these two requirements are to be found in the Pentateuch, Deut. vi. 5; x. 12; xi. 1, 13, 22; xix. 9; xxx. 6; Lev. xix. 18-34. Indeed, the principal one is often repeated. The difference, then, between the expression of the law in the Old Testament and the expression of it in the New, is one of form and clearness, and not one of principle.

b. That the all-embracing requirement of the moral law is holiness. See Lev. xix. 2; and compare Matt. v. 48; Isa. vi. 3. This may be inferred from the circumstance that the command to be holy, or "perfect," is not made co-ordinate with other commands, but is so given as to appear to express the sum of all duty. It may also be inferred from the circumstance that the word "holy" seems to be chosen by the Spirit of God to express all that is adorable in God, as seen by those who worship in his presence. And finally, it may be inferred from the circumstance that the particular person of the Godhead whose office it is to sanctify men is characterized distinctively as the *Holy Spirit*.

c. That the central requirement of the law, as a practical standard for men, is love. This appears from the declaration of Christ preserved by Matt. xxii. 40. Whether, in Requires love. strictness of speech, love comprehends in itself all moral goodness, or is the one proper impulse to all right action, may be doubtful; but the want of perfect love is the reason why conscience is not always obeyed, and the presence of perfect love would *ensure* all right action. If the state of the affections were right, the impulse of conscience would ever be supreme. The requirement of love is, therefore, the requirement of the one thing which is necessary to render man holy.

d. That the love required by the law is a highly rational and voluntary affection. It is an affection, not a desire; it makes for the worth Nature of holy love. and welfare of another, instead of seeking good for one's self. The Saviour and his apostles designate it by a particular word, *agape*, which is not used of mere involuntary admiration or attachment, but of a rational and whole-souled regard for the rights and worth and well-being of others. Hence its intensity, when perfect, is graduated by the worth of the being in whom it terminates. How graduated. God is loved with the highest possible ardor of devotion, for he is ineffably great and good;

and other beings, in proportion to their worth. Hence, the second great command, "Thou shalt love thy neighbor as thyself," presupposes two facts; first, that every man's regard for himself is strong enough, and, secondly, that all mankind belong to the same grade of being—no one having a right to say, My soul is worth more than my neighbor's.

With this explanation of the requirements of the moral law, it is plain that universal obedience to it

Effect of obedience to it,	would secure universal order and blessedness. It would secure universal order, for every moral being would stand satisfied in his own place, honoring with due regard the nature, and seeking with due zeal the welfare, of every other. And it would bring universal blessedness, for this kind of spiritual action is right and beautiful and joy-giving in itself, while at the same time it is rewarded with the smile and blessing of the infinite Lord.
Effect of disobedience.	disobedience to that law must, therefore, be a sin, not only against God on the throne, but against every being in the universe.

IV.—THE ORIGINAL AND THE FALLEN STATE OF MAN.

Man was created in the image of God. The language of Scripture which affirms this is very clear

and strong: "So God created man in his own image, in the image of God created he him, male and female created he them." Gen. i. 27. *Original state*
 The substance of his body was, indeed, *of man.*
 from the earth, but his spirit was a new creation, from God. ii. 7. In moral condition he was made upright, inclined to good, and averse to evil. Eccles. vii. 29. When the work of creation, including man, was finished, "God saw every thing that he had made, and behold it was very good" (Gen. i. 31); and surely man could not have been pronounced "very good," as he came from the hand of his Maker, unless his moral powers and susceptibilities had been in a right state.

The standard of duty for man was, of course, from the first, the moral law, considered in the foregoing section. That law required of him su-
The first sin.
 preme love to God and supreme regard
 to his will. Jehovah was pleased to test his fidelity by forbidding him to eat of the fruit of a single tree in the garden. How long he remained obedient and happy in the love of God the sacred record does not inform us; but, in an evil hour, he yielded to temptation and, by an act of disobedience to God, broke the moral law, and brought sin into the world. Gen. iii. 1-7; Rom. v. 12, 19; 1 Cor. xv. 22. It is important for us to ascertain the effects of that first sin upon his

own character, and through that upon the character of his offspring.

a. By this sin his spirit was turned away from God. Instead of looking and moving toward him in reverence and trust, it began, with that act, to look and move from him with distrust, disloyalty, and dislike. Having preferred his own gratification to the honor of God, man lost at once all disposition to confide in his Maker and do his will. The alienation was complete. Moreover, a sense of guilt filled him with shame, and this shame made him wish to shun the presence of God. There was also fear in his heart at the just displeasure of the infinite One whom he had wronged. So he loved darkness rather than light, and began at once to be unmanly, deceitful, and foolish. Adam tried to turn the eye of God from his own sin to that of another, and Eve did the same. Uprightness of character was gone. Gen. iii. 7, *sq.*

b. The disposition, or character, established by the first sin, was not only permanent in Adam and Eve, but it was also transmitted to their offspring. Of this fact the whole history of mankind is a proof. From Cain to the sinners of to-day, envy, jealousy, rivalry, contention, and, in a word, selfishness, have prevailed, manifesting their evil presence from childhood onward to the close of

life. And, apart from the testimony of Scripture, it is more rational to ascribe this alienation of the race from God to a primeval apostasy, transmitted by generation, than to ascribe it to the Creator's sole action. Nor is there any greater psychological mystery in the communication of an evil moral character, along with life itself, from parents to children, than in the communication of a good moral character, or indeed of any character at all. But if history were less decisive than it is, as to the alienation of mankind from God, the testimony of the Scriptures is clear. Sin and death began with the first pair, and from them have passed into all men. John iii. 6; Rom. v. 12; Eph. ii. 3; Gen. v. 3.

c. Adam, then, was the head of the human race in a most important sense. He was its natural head, because all its members are derived from him. He was its moral head, because the sinful disposition of all its members is derived from him. And he was its representative head, because the state of condemnation in which its members are is inherited from him. For condemnation must always follow alienation of heart from God. (See the passages cited above.) Here indeed is a great mystery, one which has never yet been fully explained. But the facts appear to be certain; and two remarks may be offered which may be of service

to a thoughtful mind:—first, it is impossible to conceive of God as not displeased with every moral

being whose heart is averse to good and

Two remarks.

turned to evil; and, secondly, that men are represented in the Scriptures as condemned at last for their own sins, and not for their inherited character or for the sin of Adam. Matt. v. 22; vii. 24, *sq.*; xi. 20, *sq.*; xii. 31, 32; xxv. 31–46; John v. 29; 2 Cor. v. 10; Rev. xxii. 15.

d. The penalty of sin, as prescribed by God, was death. And by death is meant the loss of good and

the sense of woe consequent upon rejection by the sovereign Ruler. How much

Penalty of sin.

this sense of woe may be increased from external sources, by the just judgment of God, is not clearly revealed, but the punishment is naturally eternal.

It may now be added that the apostasy of Eden was instigated by an evil being, who appeared to the

first woman in the guise of a serpent.

Sin instigated by Satan.

Gen. iii. 1, *sq.* From other passages

of Scripture it appears that this malignant spirit was Satan, once an angel of God, but now the adversary of good. Rev. xx. 2, 9, 10; Jude 6. Under his control and guided by his craft are great numbers of fallen angels, who are ever ready to seduce men

into sin. But they are able to do nothing without the consent of man. James

Good and evil angels.

iv. 7. On the other hand, there are still multitudes of holy angels who render we know not how great service to the people of God. Possibly, however, their agency is often employed to countervail that of evil spirits. Heb. i. 14; Dan. x. 13.

Viewed, then, as subjects of the moral government of God, conducted on principles of simple justice, all men are lost.

V.—THE PERSON AND WORK OF CHRIST.

It is plain that, if fallen man is left to himself, nothing but eternal death awaits him. For he has broken with the law of God, and has no Lost state of heart to be at peace with it. He has man. done evil, and has no means of making good the evil. He has been justly condemned, and has no power to set himself free from condemnation.

But from the hour when God met the fallen pair “in the cool of the day,” and spoke to them of “the seed of the woman,” it was evident that A Saviour pro- he had thoughts of mercy and recovery. vided.

In the fullness of the times a Saviour was to appear, and meanwhile pardon was offered to the penitent, with obscure hints of the ground of this offer. The Saviour at length came, and it is the object of this section to set forth the biblical doctrine of his person and work.

His personality was single, not dual; yet in it were united two natures, one divine and the other human, so that he is properly called the God-man. This will appear from the language of the New Testament. For that language speaks of the Logos, or higher nature of Christ, as becoming incarnate. "The Word became flesh and dwelt among us." John i. 14. In virtue, then, of his higher nature, Christ was truly God, and in virtue of his lower nature, he was truly man. This is shown by the following considerations:

a. The name God, or Jehovah, is often applied to him. John i. 1; xx. 28; 1 John v. 20; Rom. ix. 5; Titus ii. 13; Heb. i. 8, 10; compare Isa. ix. 6, 7.—*b.* The designation, Son of God, is often given to him. Matt. xvi. 16; John iii. 18; xx. 31; Rom. i. 4; Heb. vii. 3.—*c.* Divine attributes are claimed by him. John viii. 58; Rev. i. 18; Matt. iv. 27; John ii. 24, 25; xi. 25, 26; xiv. 9.—*d.* Divine worship is paid to him. 2 Tim. iv. 1, 18; 2 Pet. iii. 18; Rev. v. 12, 13; xxii. 3. Other passages of a similar character might be added to these, and still others which imply the identical truths directly taught by these. Thus grace, mercy, and peace are sought from God the Father and the Lord Jesus Christ, the latter as well as the former being represented as a primary source of spiritual good. Again, not only is the work

of creating and upholding all things ascribed to Christ, but all things are said to have their end as well as source in him, they are for him, as well as by him. Col. i. 16.

By equally decisive considerations the humanity of Christ is established.—*a.* The designation, man, is applied to him. John viii. 40 ; Acts ii. 22 ; His humanity Rom. v. 15 ; 1 Cor. xv. 21 ; 1 Tim ii. 5.— taught.

b. The designation, the Son of man, is often given to him. Matt. viii. 20 ; xii. 32 ; xxv. 31 ; John vi. 62 ; Acts vii. 56.—*c.* Human limitations and susceptibilities are ascribed to him. Luke ii. 52 ; Mark xiii. 32 ; John v. 6 ; xi. 35 ; Matt. xxvi. 38. But it is unnecessary to multiply proofs ; for at the present time very few persons deny the humanity of Christ. Yet it may be well to remark that the human nature of Jesus was complete, both in soul and body. Neither deity nor humanity was in any way abridged or mutilated in him.

Moreover, he was one person only ; though it is not possible for us to penetrate and explain the union of two natures, least of all of two such ^{A single person.} natures, in one personality. The mysterious fact is to be received on the testimony of Christ, who was always accustomed to speak of himself as a single person.

The whole work of Christ may be viewed as a rev-

elation of the character and will of God; for Christ himself says: "I do always the things that please him," and: "No one knoweth the Father but the Son, and he to whom the Son is pleased to reveal him."

Prophetic aspect of Christ's work. Hence theologians have been wont to speak of the *prophetic* work of Christ, meaning, no doubt, that part of his work which was simply prophetic, and not priestly or regal also; but it would have been better, perhaps, to speak of the prophetic aspect or value of his work. Inasmuch, however, as this aspect of the Saviour's work is in general very easily apprehended, the purpose of this Manual has been sufficiently accomplished by a brief reference to it.

The work of Christ, culminating in his death, may also be viewed as *propitiatory*. Rom. iii. 25; 1 John ii. 2. For in it, and by reason of it, The death of Christ propitiatory. God assumes a friendly attitude toward guilty men, and especially toward all who believe in Christ. Rom. v. 10; 2 Cor. v. 18, 19. Hence it is that election has its moral ground or reason in Christ (Eph. i. 4), that the Holy Spirit is given by Christ (John xvi. 7; Acts ii. 33), that forgiveness is granted by or through Christ (Acts v. 31; xiii. 38), and that justification is found in his blood. Rom. v. 9.

But if God assumes a friendly attitude to sinful

men in the death of his Son, how can that death be a reason for the friendly attitude? Because it was a self-justifying and a God-justifying act, because it was an exhibition of the righteousness as well as the goodness of God. Rom. iii. 25. It was an event in which judgment and mercy met together, righteousness and peace kissed each other. An act has generally more bearings than one. If I pay for my poor neighbor his just debt in time of need, I honor the creditor's claim, and by the same act befriend and relieve that neighbor. There is, therefore, no difficulty in supposing that the death of Christ had respect, on the one hand, to the claim of justice, and, on the other, to the call of mercy, that it was at once an illustration of righteousness and of grace. And this seems to be the plain sense of Scripture when speaking of it.

Righteousness
as well as love
illustrated by
Christ's death.

For, according to the most obvious interpretation of the language of Moses in respect to animal sacrifices for sin, these were conceived to be vicarious—the animals slain taking the place, the sin, the punishment, of those for whom they were offered. But Christ, it is said, made himself an offering for sin. He “bore our sins in his own body on the tree.” Heb. ix. 11–14, 28; 1 Pet. ii. 24. Indeed, the vicarious nature of his passion is set forth

Christ's death
vicarious.

in words of great clearness and strength; for it is said, that, "if One died for all, then all died," that God "made him to be sin for us, who knew no sin, that we might become the righteousness of God in him," and that "he became a curse for us." 2 Cor. v. 15, 21; Gal. iii. 13. The vicarious death of Christ removed an obstacle in the divine government to the forgiveness of sin upon repentance, and made it possible for God to "be just and the justifier of him that believeth." It has secured to mankind an offer of life, and to a part of mankind the renewing grace of the Spirit.

It may also be noted that the vicarious work of Christ, viewed as an exhibition of the love of God and of the way of life, has great moral power over the hearts of men. This has been seen in the case of men of various countries, and of all ages and classes. The preaching of the cross is the power of God to those who are saved. 1 Cor. i. 17, *sq.*; Acts ii. 37.

The limits prescribed to this Manual forbid more than a reference to the *regal* work of Christ. But he is now exalted a Prince and a Saviour; he is Head over all things to the Church; and by the agency of the Holy Spirit, the Church, and the word, he is subduing all things to himself. Acts v. 31; Eph. i. 22; 1 Cor. xv. 25.

VI.—THE PERSONALITY AND OFFICE OF THE SPIRIT.

It is hardly possible for any intelligent reader of the Bible to think of the Spirit of God, or the Holy Spirit, as a created being. The only Preliminary re-
alternative for one who believes the marks.

Scriptures to be true is to suppose that God himself is called the Spirit of God, or the Holy Spirit, in view of the nature of his essence or of certain kinds of action performed by him, or to suppose that the Spirit is personally distinguishable from the Father and the Son. But the doctrine of a trinal Godhead is no more perplexing to human reason than the doctrine of a dual Godhead; if, therefore, Christ is truly divine and personally distinguishable from the Father, there is no objection to supposing the Holy Spirit to be so likewise. It is simply a question of fact, to be answered by an appeal to the word of God.

No argument can be based on the words of 1 John v. 7, concerning "the three that bear record in heaven;" for the whole verse is want- 1 John v. 7 not
ing in the earliest manuscripts, and is genuine.
rejected by the best editors as an interpolation.

But the baptismal formula (Matt. xxviii. 19), and the apostolic benediction (2 Cor. xii. Baptismal form-
14), afford solid evidence for the person- ula, etc.

ality of the Spirit; since it would be very unnatural in either case to associate thus with the persons of the Godhead a mere operation or influence.

Moreover, in his last discourse with the eleven, the Lord Jesus spoke of the Holy Spirit as another Comforter, distinguishable from himself (John xiv. 16); as One who was to be sent and to come and to remain (xv. 26; xiv. 16); as One who was to hear and take and speak and give (xvi. 13, 15); as One who was to bring all things to their remembrance, teach them all things, guide them into all the truth, and show them things to come (xiv. 26; xvi. 13); and as One who would not speak of himself. xvi. 13. This last statement implies that he could speak of himself, and so was a person. The masculine pronoun is also regularly applied to the Holy Spirit in this discourse. The evidence which it affords is, therefore, conclusive.

With this language of Christ agrees that of the apostle, when he speaks of the Spirit as distributing spiritual gifts to every man severally as he will (1 Cor. xii. 11); when he exhorts the saints in Ephesus not to grieve the Holy Spirit, whereby they were sealed unto the day of redemption (Eph. iv. 30); and when he declares that the Spirit hath desires against the flesh. Gal. iv. 17.

Hence the student who sees in the Bible progressive

revelation and in the New Testament the fullest and clearest doctrine of the Godhead, will not be able to call in question the personality of the Old Testament Holy Spirit. Nay more, aided by the hints. light of the New Testament, he will find hints of the same fact in the Old Testament. Gen. i. 26; Ps. ii. 7; Zech. xiii. 7. Indeed, it is for many reasons probable that the writers of the Old Testament were divinely guided to refer such operations, and such only, to the Spirit of God, as were performed by the third person of the Trinity.

In perfect harmony with the character of the Bible as a popular book, it furnishes the *data* for an account of the office of the Holy Spirit, but no proper description of that office. The Spirit the Giver of life, vegetable and rational. It may, for instance, be inferred, from the last clause of Gen. i. 2, that the work of infusing life into the inorganic world belonged officially to the Spirit. It may also be inferred, from the description of the creation of man in Gen. ii. 7, that it was God the Spirit who by his vital energy imparted to man the principle of a higher and rational life. Again, it may be inferred from Ex. xxxi. 3, and similar passages, that peculiar genius and skill are due to the action of the Spirit on the minds of men. The prophetic vision of Balaam and the heroic courage of Saul are likewise referred

to the same Spirit. Num. xxiv. 2; 1 Sam. xi. 6. He it is who gives to men their mental and moral qualifications for particular service. He Giver of prophetic visions, it is who moved upon the souls of the etc., and of inspiration, holy prophets, enabling them to hear the voice of God, to see the vision of the Almighty, and to deliver his messages, without any admixture of error, to men. 2 Pet. i. 19-21. And he it is who was "the Spirit of the truth" in the minds of the apostles, empowering them to give the gospel in its purity to mankind. John xiv. 16, 17, 26; xv. 26; xvi. 7-15; Luke xxiv. 49; Acts i. 8; ii. 1, *sq.*

But the Holy Spirit is also the author of the new life in man. That which is begotten of the flesh is Author of the new life, flesh, and that which is begotten of the Spirit is spirit. John iii. 6. He regenerates the soul, originates in it a holy disposition, turns it toward God in trust and love. By his action accompanying that of the gospel, the heart is opened and the truth made welcome. Acts xvi. 14. Nay, it is probable that he is called distinctively the *Holy* Spirit because he is the living source of holiness in man, or because his chief work in the new economy is to implant and nourish a holy disposition in those chosen to eternal life.

For sanctification is no less a work of the Spirit than regeneration. Christian virtues are traced to

his producing agency (Gal. v. 22), Christian conduct and worship are referred to him as their source (Rom. viii. 14; Eph. v. 18, 19), the Chris- Author of sanc-
 tian's conflict with his evil propensities tification.
 is traced to him (Rom. viii. 13; Gal. v. 17), and the work of sanctification is directly ascribed to him. 2 Cor. iii. 18. Hence, in the economy of salvation, the office-work of the Holy Spirit seems to embrace whatever is done within the human soul by special divine agency.

VII.—ELECTION AND REGENERATION.

In looking at the application of the atonement, or the process of redemption, on the divine side, the logical order seems to be election, re- A question sug-
 generation, justification. Regeneration, gested.
 the beginning of sanctification, is included, as we have seen, in the distinctive work of the Holy Spirit. But the Holy Spirit does not renew the hearts of all men; and so the question, Why is this? at once presents itself. And if one turns, not to his own reason, but to the word of God, for an answer, he is brought face to face with the much-abused doctrine of election. No scholar has been hardy enough to deny that *some* doctrine of election is taught in the Bible, but there has been much controversy as to what that doctrine

is. It will be our aim to state the principal facts of the case, as recognized by the apostle Paul.

In the first part of his Epistle to the Romans this apostle proves that all mankind are under condemna-

All men con- tion for sin. There is no exception to demned.

this view; Jews and Gentiles are alike guilty; since the entrance of sin by the act of Adam, and of death by sin, all are sinful and subject to death. Rom. i.-iii.

But the heart of sinners is averse to God. That which is born of the flesh is flesh, and the mind of the

flesh—that is, of the unrenewed man—is All averse to God, and ready to reject his grace.

enmity against God; it is neither subject to the law of God, nor indeed can it be. There is, accordingly, no reason

to suppose that any divine grace, short of that which renews the heart, ever leads a sinner to genuine repentance or saving faith. Rom. viii. 5-8.

And as all with one consent reject, or would reject, the offer of pardon through Christ, though presented

God may right- fully select, and does this.

with every gracious influence but that which regenerates the heart, the apostle pronounces it God's right, and right in

God, to save some and leave others to perish. And for reasons satisfactory to infinite wisdom and love, he selects a great multitude which no man can number from the human race, and by the power of his

Spirit and his truth leads them to believe in the Lord Jesus Christ. Their "willing" and "running" are not, therefore, the cause, but the effect, of his grace. Rom. ix.; Eph. i.

It is believed by many Christians that the election spoken of by the apostle was national rather than personal, and that it secured the means of salvation rather than salvation it-

The other view.

self. But if salvation is in any measure dependent on the means of grace, the selection of some for the enjoyment of these means is an act of *distinguishing* mercy, and therefore liable to the objections urged against the preceding view. This, however, is not a sufficient reason for rejecting the one and accepting the other. Such a reason can only be found in the circumstance that the lan-

But it is untenable.

guage of Paul manifestly includes the election of individuals, and represents that election as unto life eternal.

But it is at the same time evident from the word of God, from experience, and from history that Christian truth has important relations to the new birth. Indeed, it may be said that in the wise economy of God very few persons are re-

Relation of truth to regeneration.

generated, without having some knowledge of the gospel (Matt. xxviii. 19; Mark xvi. 15, 16; Rom. x, 17, 18), without giving

earnest heed to the gospel (Acts xiii. 46); without being fully convinced of their own guilt (Acts ii. 37); without being truly anxious to be saved (Acts ii. 37; xvi. 30); without feeling their need of help in order to be saved.

The preaching of Christ and him crucified is, therefore, practically indispensable, not only to faith and Truth indis- love, but also to regeneration. The new pensable, life is conditioned on the presence of truth in the soul. The Holy Spirit and Christian truth work at the same time, the former opening the heart to the latter, and the latter revealing the work of the former, the Spirit preparing the plate for the light, and the light bringing to view the image of Jesus.

Hence no one should hope to win men to Christ by the simple force of truth. Prayer for the Spirit's Both the Holy presence and power should always be Spirit and truth linked with preaching the word, and necessary. calling upon men to believe in Christ should always be added to prayer for renewing grace in their hearts. The agency of the Spirit is not dishonored by conceding that the instrumentality of the word is necessary, nor the instrumentality of the word despised by admitting that the agency of the Spirit is indispensable and radical. Faith comes by hearing, and hearing, in the true sense, comes by the

work of the Spirit opening the heart to the message of life.

The sacred writers use various forms of expression to denote the change in question, such as—regeneration (Titus iii. 5), resurrection (Rom. vi. 4, Nature of re-11), new creation (Eph. ii. 10), passing generation. from darkness into light (Acts xxvi. 18), being called or drawn to Christ. 1 Cor. i. 24; John vi. 44. In its widest sense, therefore, regeneration is the change in which a new and normal life of the soul begins. It includes, not only the implanting of a holy relish or susceptibility by the divine Spirit, acting below the sphere of consciousness, but also the first exercise of trust and love, the first movement of the soul toward Christ, the first sense of peace with God. Viewed on this side, it is a conscious and self-revealing change, since the first experience of it is identical in character with that which follows. He that loveth is born of God.

VIII.—SALVATION THROUGH FAITH.

Faith in Christ on the part of sinners is prerequisite to their pardon, justification, salvation. This is plainly taught by the Scriptures. Matt. Statement of the x. 32 *sq.*; xi. 28, *sq.*; xii. 21; John iii. fact.

36 ; xi. 25 ; xx. 31 ; Acts xiii, 38, 39 ; Gal. ii. 16. Yet love is said to be in itself superior to faith (1 Cor. xiii.), and indeed to be the fulfilling of the law. Matt. xxii. 37-39 ; Rom. xiii. 10. Why, then, is faith put forward so constantly as the condition of acceptance with God, more especially as neither of these graces ever exists in the heart without the other ?

A consideration of the moral law, and of the pre-eminence of love as a spring of holy action, is enough Reason, the sin- to convince any one that, if men, like fulness of men. the elect angels, were without sin, the affection of love would be emphasized as the condition of God's favor. The sinfulness of man is, therefore, the great reason why so high a place in the economy of salvation is given to faith in Christ. For faith in Christ and him crucified is a hearty recognition of him as the only Saviour of men, and of his atonement as the only and sufficient reason why pardon and peace are granted to men. It is a full assent to the guilt of sin, the justice of God in punishing it, and the plan of salvation through vicarious suffering. It is trust in Christ as the Head, the Representative, the Substitute, of his people ; and in this sense it is a conscious entering of the soul into fellowship with the Redeemer, and a conscious reliance upon him for grace and acceptance with God.

The biblical student will of course make note of

the circumstance that forgiveness and justification are sometimes used interchangeably by the sacred writers (Acts xiii. 38, 39; Rom. iv. 3-6), and of the further circumstance that both of them are ascribed to God the Father, or to Christ as mediatorial

Relation of pardon and justification to each other.

King, rather than to the Holy Spirit, who renews and sanctifies the hearts of men. They are judicial acts; and the latter is so, no less than the former. They are by no means the same act, yet they presuppose each other. Every one who is forgiven is justified, and every one who is justified is forgiven. But, strictly speaking, pardon assumes the guilt of the one pardoned, while justification assumes the righteousness of the one justified: the former remits penalty; the latter says, there is none to remit. If then we look at the sinner as already condemned, pardon must stand before justification in the order of nature or reason, though not in the order of time. For in the economy of grace they are inseparable and simultaneous, so that the existence of the one always supposes that of the other. It may also be remarked that forgiveness and justification appear to be complete, instead of partial; while, on the other hand, sanctification is progressive.

Not only is justification dependent on faith in Christ, or union with him, but preservation, sanctifi-

cation, and salvation likewise. For the apostle Peter speaks of Christians as those "who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. i. 5); and the apostle Paul says of himself, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Gal. ii. 20. In the light of several passages of Scripture the preservation of the saints on earth to eternal glory may be safely affirmed. John x. 28-30; xvii. 2, 6, 12; Phil. i. 6; Heb. vi. 9; 1 Pet. i. 5. But they are to be kept in Christ; they are to be preserved by nourishing in them true faith in the Lord Jesus, who is made unto them "wisdom and righteousness and sanctification and redemption." 1 Cor. i. 30. A careful examination of the word of God will furnish evidence that the expressions which have sometimes been supposed to teach the doctrine of "falling from grace," are in reality a part of the means employed by the Saviour to prevent that falling, by preserving a sense of dependence on him, and a feeling of gratitude for his grace. Entreaty, admonition, warning, are among the influences brought to bear on the hearts of Christians for this very purpose; and they are none the less effective and trustworthy, as employed by the King in Zion, because they are simply moral. "Now

unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 25.

It may also be remarked, that the work of inward sanctification is never completed before the close of the present life. 1 Kings viii. 46; Prov. Sanctification
xx. 9; Eccles. vii. 20; Gal. v. 17; Rom. not complete
vii. 14, *sq.*; Phil. iii. 13; James iii. 2; before death.

1 John i. 8-10. Yet the term is sometimes used to denote freedom from guilt or condemnation, in virtue of union with Christ. 1 Cor. vi. 11; Heb. x. 10, 14, 29; 1 John i. 7. Just how the death of the body will contribute to perfect holiness is not perhaps revealed, but there is no reason to be in doubt of the result, because we do not comprehend the process.

IX.—THE MEANS OF GRACE.

To a certain extent the grace of God may be imparted to the soul directly; and that it is so imparted, both in originating and in carrying on General re-
the work of sanctification, may well be marks.
averred. But man is a rational being, whose highest good requires him to be brought under the control of

moral influences. And therefore, as might be expected, he is approached by a thousand agencies more or less understood by himself. Some of them are well-nigh independent of his own will or action, while many of them are useful or hurtful according to the manner in which they are treated. Those which merit particular attention as means of grace are providential discipline, religious truth, Christian action, church life, and the Lord's Day.

No man can have studied carefully his own experience without feeling that the part of the world
 Providential discipline. in which he lives; the natural scenery by which he is encompassed; the character of his domestic, social, and national surroundings; the striking events of his age; and many other circumstances determined by the providence of God,—have had much to do with the moral and even the religious tone of his life. And it is not too much to believe, that all these things are so ordered by infinite Wisdom as to work together for good to every one that loves God, and for warning or invitation to every one who withholds that love. Rom. ii. 4; viii. 28; Heb. xii. 6.

That religious truth, from whatever source derived is a means of grace to the Christian, will not be seriously denied. Light is sown for the
 Religious truth. righteous. Love to God is a rational

affection, and as such depends for its purity and growth on a genuine knowledge of the divine character. To say the least, then, the two, knowledge and love, may be expected to increase together. But the particular truths which make up the doctrine of the cross have a most intimate relation to the new birth and to growth in grace. For they are spoken of as the instrument by which the new life is produced (James i. 18), and as the at- Especially the gospel.

mosphere in which the soul must live in order to become increasingly holy. John xvii. 17; 2 Pet. iii. 18. The conversion of sinners and the progress of saints must therefore depend very greatly upon a diligent and wise use of the Bible. The gospel has proved itself to be the power of God and the wisdom of God. Let it be preached and taught everywhere.

But the new man must act as well as eat, must give as well as receive. Growing knowledge will be of small service, unless it feed the fire of Christian action, love and take form in strenuous exertion.

Christian action may be divided into worship, and labor for the good of men. Worship is either secret or social, either alone or with others. No spiritual action is more intense than that of direct hom- Worship, age to God, and humble prayer for his blessing. It brings into play profound reverence, trust,

and devotion. Moreover, prayer is almost certain to include a petition for the sanctifying Spirit, and that petition, if sincere, is sure to be answered, and that answer must tend to holiness in the Christian. Social worship is the natural complement of secret devotion, tending also in a very marked degree to the believer's spiritual progress. Note the special promise of the Saviour in respect to it. Matt. xviii. 20. Nor is it easy to overrate the reflex benefit of direct personal Christian effort for the salvation of other men ; for such effort brings into healthful exercise almost every Christian virtue, and at the same time prevents the action of evil propensities. A monastic life must, as a rule, be unfavorable to real growth in grace.

The power of church-life to promote the sanctification of believers may be discovered in the spirit of obedience to Christ which it cultivates ; in the practice of social worship which it maintains ; in the increase of Christian knowledge which it secures ; in the labor for others which it organizes and stimulates ; and in the watchfulness and consistency which it promotes.

Finally, the Lord's Day must be pronounced a very important means of grace. For, in the first place, it does much to break the current of worldly thought and desire, fostered by

the steady pursuit of worldly good, and to eradicate thereby sinful propensities from the heart. In the second place, it gives opportunity for protracted religious study and worship, as well in public as in private. In the third place, it furnishes a definite time for special Christian effort in behalf of others. And, in the fourth place, it secures the general quiet in a Christian land which is favorable to public worship and every form of religious activity.

X.—BAPTISM AND THE LORD'S SUPPER.

The expression, "means of grace," may be thought to include the ordinances of the gospel; but no one will object to a particular account of the Preliminary remark. latter, whether it be regarded as a continuation of the preceding discussion, or as the introduction of a new topic. Of these ordinances there are but two, Baptism and the Lord's Supper, and so far as appears from the New Testament these two are of equal authority and sacredness.

Christian baptism is the immersion of a person in water upon a credible profession of faith in Christ, with the use of a formula expressing the consecration of the person Definition of baptism.

by that act to the service of the triune God. That the rite includes the immersion of the candidate may be known from the following circumstances: *a.* The Greek words used to designate the symbolical act signify immersion. They are *baptizo* and the derivatives from that verb, and there is no sufficient reason for supposing them ever to be used in the sense of pouring or sprinkling. On this point the student would do well to consult the best Greek lexicons, together with Conant (T. J.) "On the Meaning and Use of *Βαπτίζειν* in Greek Authors," and Wiberg (A.) "On Baptism." *b.* The accompanying prepositions, "in" or "into," with the element, water, confirm this view of the rite. The common version often substitutes "with" for "in," the more correct translation of the Greek. (See Matt. iii. 5, 11; Mark i. 9.) *c.* The circumstances connected with baptism in the apostolic age favor this view. Mark i. 9; John iii. 23; Acts viii. 38, 39. *d.* References to the import of baptism in the letters of Paul sustain the same view. Rom. vi. 3-5; Col. ii. 12. *e.* The practice of the early Church and of the Greek Church in all ages confirms the view. And, *f.* the concessions of many distinguished scholars, who consent to affusion or sprinkling, support it.

That faith in Christ is prerequisite to baptism may be seen from the following considerations: *a.* The last commission given by Christ implies Faith prerequisite. Matt. xxviii. 19; Mark xvi. 16; *site.*

compare John iv. 1. If there could be any doubt arising from ambiguity in the language The great com- recorded by Matthew, whether Christ mission.

intended that discipleship should go before baptism, that doubt can hardly remain, when the words recorded by Mark are taken properly into account. Moreover, the words given by Mark agree in sense with the order indicated by John, saying, "that Jesus made *and* baptized more disciples than John."

b. The practice of the apostles shows Practice of the this. Acts ii. 38, 41; viii. 12, 13; ix. apostles.

18; x. 44, 47; xvi. 14, 15, 31, 33; xviii. 8. These passages should satisfy every mind that repentance toward God and faith in the Lord Jesus Christ preceded baptism, as administered by the holy apostles and their associates. There were instances of false profession of faith, but no instance of no profession at all. To these passages may be added the language of Paul in 1 Cor. i. 17, *sq.*, and iv. 15, which proves that the new birth is not effected in or by baptism.

c. The teaching of the apostles implies the same. Rom. vi. 3, 4; Gal. iii. 27; 1 Pet. iii. Teaching of the 21. In his letter to the Galatian con- apostles.

verts, Paul argues that they were children of God by faith in Christ, because in the rite of baptism they had put on Christ by their own public and solemn act; and in the passage cited from Peter, this apostle presupposes a spirit of conscientious obedience in the person baptized. *d.* The practice of the churches during the first two centuries limited baptism to those who made a profession of faith for themselves. It is believed that this statement agrees with early records, and that infant baptism, properly so called, did not exist before the time of Tertullian, who died A. D. 240.

The Lord's Supper was instituted by Christ in the evening before he was betrayed. Matt. xxvi. 26-29; Parts of the Lord's Supper. Mark xiv. 22-25; Luke xxii. 19, 20; 1 Cor. xi. 23-25. The elements are bread and wine, used as symbols. The acts required are the eucharistic prayers, the breaking of the bread and pouring out of the wine, the distribution of the same, with the eating of the bread and drinking of the wine by the communicants.

The ordinance as a whole *commemorates* the atoning death of Christ (1 Cor. xi. 24, 26); the appropriation of the elements *symbolizes* the reception of Christ by faith as a source of spiritual life (1 Cor. x. 16); the elements themselves *represent* the body and the blood of Christ; and the

meal *typifies* the marriage supper of the Lamb (Matt. xxvi. 29; Mark xiv. 25); though the last appears to be a very subordinate point.

The proper communicants are believers in Christ, who have been baptized, and are living as becometh godliness. For it is plain from the Qualifications
for it. meaning of the rite itself, from the caution addressed by Paul to the Corinthian saints, and from the practice of the early churches, that none are entitled to a participation in this or-
Faith in Christ. dinance who have not submitted to Christ and trusted in him. (See the writer's tract on "Close Communion.")

It is also evident from the meaning and relation of the two ordinances, from the practice of the apostles in respect to baptism, and from the Baptism. known usage of the churches of Christ in the second century, that none are entitled to this ordinance save those who have been baptized. (See Dr. Pepper's tract on "The Relation of Baptism to the Communion.")

Finally, it is plain from the necessities of the case in respect to church discipline, and from references to the Lord's Supper in the New Testament, that an orderly church walk is Orderly walk. prerequisite to the communion. (See Arnold on "Qualifications for the Lord's Supper.")

XI.—PRIVILEGES AND DUTIES OF CHURCH MEMBERS.

A church is a company of baptized Christians, associated together, on terms of fraternal equality, for the service of Christ and for their own church. spiritual benefit. This is not meant to be a definition of the word church, as now employed in literature or conversation, but rather of the word "*ecclesia*," as used in the New Testament to denote a particular society of Christians living in the same city or region. What, then, are the privileges resulting from membership in a Christian church, constructed after the apostolic model, and what the duties growing out of this relation?

The privilege of fraternal intercourse merits particular notice. A solitary religious life has charms for persons of a certain temperament, but it may well be doubted whether they do not lose more than they gain by seclusion. Certain it is that to a vast majority of Christians congenial society is a well-spring of joy and a source of great good. But a church is fundamentally a brotherhood (1 Pet. ii. 17); and how many disciples feel their hearts burn within them as they talk together of him whom they love! How

many Davids and Jonathans are brought into sweetest fellowship by the churches of Christ!

The privilege of social worship must also be named in this connection. It is true that such worship is not restricted to church members; but ^{Of social wor-} its maintenance in any place for a long ^{ship.} period is almost always due to their action, and its highest benefits fall to their lot. Such worship must be sustained by the brotherhood, or it will soon languish. But how infinite a good is social worship, where members of the same church freely speak to one another of their life in Christ!

The privilege of sacramental fellowship with the Lord is to be distinctly emphasized, likewise. Some, indeed, have imagined that the Lord's ^{Of sacramental} Supper is an ordinance for Christians, ^{fellowship.} without regard to the church, any believer being competent to administer or receive it; but this view has no scriptural warrant, and, so far as we can see, no ground in reason. The Lord's Supper is to be administered by churches only; and according to the established order of the Lord's house, church members alone are entitled to partake of it.

These are a few of the privileges enjoyed by members of a Christian church; what, then, are some of the corresponding duties?

One of them is the duty of loving intercourse with

members of the same church; for in no other way can the whole benefit of the relation be secured; in no other way can a church answer the design of its Founder, and accomplish the good of which it is capable. Neither poverty nor ignorance, then, should interfere with brotherly kindness and religious intercourse.

Another duty is that of sustaining heartily the social meetings of the church. This may be done in various ways, but it ought never to be omitted. There is a silent testimony to the grace of God given by the presence of members who never speak in public. But this kind of testimony will not suffice for all. There will be others who should open their lips and bear witness in words to the preciousness of Christ.

Still another duty is that of providing for the world a godly and efficient ministry. For, under Christ, church members are charged with the duty of seeing to it that the gospel is preached to their own assemblies, and also, as fast as possible, to "every creature." To choose, to educate, and to support a faithful ministry for the world, is a work in which every member of a Christian church should feel that he has a part.

To these duties may be added that of tender spiritual sympathy and watch-care. The purity of the

church must be guarded from contamination, and the souls of members saved from ruin. This will at times require a holy firmness, but oftener Of sympathy
and watch-care. a profound affection.

XII.—THE WORLD TO COME.

In the case of all men, except Enoch and Elijah, together with those alive on the earth at the second coming of Christ, the future life is separated into two distinct periods by the Two periods in
the life to come. general resurrection and judgment; for such appears to be the teaching of the New Testament, the only source of instruction open to us. 1 Thess. iv. 13-17; 1 Cor. xv. 51, 52; John v. 28, 29. It would seem that the testimony of Christ and his great apostle, as expressed in the passages just referred to, must be accepted as full, clear, and conclusive. There are, moreover, several expressions in the sacred record which significantly accord with this testimony (*e. g.*, Eccl. xii. 7; Luke xxiii. 46; Acts vii. 59; Matt. x. 28); for they suggest, and more than suggest, a continued existence of the soul after the death of the body.

Since the state in which the souls of the departed exist prior to the general resurrection succeeds the

state in which they were before death, and precedes their state after the resurrection—thus coming between the two and being in some respects different from each—it has been called, very naturally, “the Intermediate State.” But the biblical doctrine of this state has almost no resemblance to the papal doctrine of “purgatory.”

Previous to the resurrection, the spirits of the righteous dead are said to be in Paradise, in Abraham’s bosom, or with the Lord. Luke xxiii. 43; xvi. 22, 23; Acts vii. 59; Phil. i. 23. They are also spoken of as already “made perfect.” Heb. xii. 23. Paradise, meaning literally a “park,” was selected by the Seventy—those who translated the Old Testament into Greek—to denote the garden of Eden. It was chosen by the rabbis to signify the home of the pious dead until their resurrection. The Jews of our Saviour’s time believed that Abraham was in Paradise, ready to welcome the souls of the pious to his fellowship. The term was used by Paul as nearly synonymous with “the third heaven,” and by John as a name of “the holy city,” or “New Jerusalem.” And a comparison of the different statements of the New Testament will make it evident that Christ himself is in Paradise. It is no purgatory, then, but a celestial

Happiness of
righteous souls
in Paradise.

Eden peopled with redeemed spirits, rejoicing in the vision, the fellowship, and the glory of Christ.

But, on the other hand, the spirits of the impenitent dead are said to be in Hades, in prison, and in suffering. Luke xvi. 23, 24; 1 Pet. iii. 19; 2 Pet. ii. 4, 9. Of the precise locality of Hades—as also of Paradise—

Misery of wicked souls in Hades.

the Scriptures give no information, but the name is applied by the Saviour and his apostles to the abode of ungodly souls prior to the resurrection. And that abode is a place of penal woe. This is evident from the language of Christ as recited by Luke, and from that of Peter in his second epistle, especially when the Greek is exactly translated. For it would then read as follows: “The Lord knoweth how to rescue such as are pious from temptation, and to keep such as are wicked to the day of judgment, being punished.” The wicked, therefore, are conscious in the middle state, as well as the righteous; and all the arguments from Scripture against this view rest upon a misunderstanding of its language.

The resurrection will not be restricted to those who are in Christ, but will embrace all, the good and the bad, the just and the unjust. John v. 28; Acts xxiv. 15. Yet the Scriptures are profoundly silent as to the quality of the bodies given to the wicked by the resurrection, while they

Resurrection of all the dead.

speak in suggestive and glowing terms of those in which the saints will be raised : they will be glorious, incorruptible, and perfectly adapted to the nature and wants of the immortal spirit. 1 Cor. xv. 42-44. Moreover, by a swift and supernatural change, the bodies of the faithful who are alive on the earth at the second coming of Christ will be made like the glorified bodies with which the spirits of the righteous dead are invested. 1 Cor. xv. 51, 52.

The last judgment will follow the resurrection ; and perhaps with no considerable interval between. The last judgment. Rev. xx. 12, 13. The "Son of man," the mediatorial King, will act as judge. Matt. xxv. 31, sq. ; John v. 22, 23, 27. All men, the good as well as the bad, will stand before him, and thereby acknowledge his sovereignty over them. Matt. xxv. 31, sq. ; Rom. xiv. 10-12 ; 2 Cor. v. 10 ; Phil. ii. 10, 11. The decision in respect to every man will be absolutely righteous. Acts xvii. 31 ; Rom. ii. 6, sq. ; Eccl. xii. 14. The conduct of men in this life, and especially their treatment of Christ and his servants, will sufficiently reveal their character to the assembled world, and justify the sentence of the King. Matt. x. 32, 33, 42 ; xii. 36, 37 ; xxv. 31, sq. ; 2 Cor. v. 10. And that sentence will be irreversible. Matt. xxv. 46 ; Heb. vi. 2.

With the last judgment will close the mediatorial reign of Christ, and God, without any distinctions of official work, will be "All in all." 1 Cor. ^{The Trinity} xv. 28. Yet the personal distinctions ^{after judgment.} of the Godhead will not be obliterated, nor the humanity of Christ be laid aside. Rev. xxii. 3. Nay, it is quite probable, from the tenor of the latter passage, that the human nature of Christ will be for ever a memorial of the divine love and a medium of closer approach to God.

Peace will be restored throughout the universe. Angels and all created beings, endowed with reason, will see, as never before, the character ^{Ultimate peace.} of God, and thenceforth have no heart to rebel. The consciences of the lost will attest the justice of God, and the hearts of the saved adore his love. A reluctant or a joyful homage will be paid to him by all. 1 Cor. xv. 28; Eph. i. 10; Col. i. 20.

PART IV.

HOW TO TEACH THE BIBLE.

I.—PLACE AND PURPOSE OF THE SUNDAY-SCHOOL.

I. Let us settle clearly at the outset the place which the Sunday-school as a whole occupies in the The school as a line of Christian agencies, and the whole. exact work it is designed to accomplish. This is essential in order to fully understand its organization and management.

NOTE.—The suggestions in this part of the work are not offered as a full discussion of Sunday-school pedagogy. They embrace only such a statement of some of its most familiar principles as the topics and space assigned to this part of the volume allowed. It is modestly hoped that, while the required brevity has compelled a very concise if not dry exhibition of these principles, this very brevity will commend the work to many faithful teachers, whose time would not allow the study of a more ample and voluminous treatise. It is expected that experienced teachers will find occasion to depart sometimes from some of the rules given. The teaching art admits no servile imitations. Its great principles remain fixed as laws of nature; but the applications will vary with the varying characters of teachers and classes. J. M. G.

The Sunday-school is both a meeting and a school. This was its first and fundamental conception. Though not confined to children, its central and controlling aim is to *preach the gospel to childhood*. Both a meeting and a school. Other schools seek to educate and enlighten: this aims also to convert and Christianize. To preach the gospel conveniently and effectively to children, there must be a children's meeting—a meeting with all the adjuncts and inspirations of worship. But as children lack the knowledge presupposed in adult congregations the meeting must be also a school, the sermons must be lessons, and the preachers must be teachers.

If this double character of the Sunday-school be either misunderstood or disregarded, one of two serious errors may follow; either, first, the gathering may become a mere meeting, its time be wasted, and its forces effervesce in public harangues and song-singing, which excite emotion, but are too often fruitless in permanent impression. The lessons in such a school will be crowded into some insignificant fragments of time, and hurried over as an unimportant part of a programme. Or, second, the school work may be urged so exclusively as to become a mere exercise of the intellect, without any fruitful reaction on the heart and conscience, and with slight influence on the life and character.

If the Sunday-school is to be both meeting and school, a place of gospel preaching by means of Bible lessons, then neither part should be sacrificed to the other, but both should be made to co-work to the common end. The spirit of true worship should animate the school, and the work of sound instruction should occupy the meeting. The lesson should not end till it is changed into a sermon; but the sermon cannot begin till its text is mastered as a lesson.

What we have thus said of the school as a whole is true in the main of its classes. Each class is a congregation, and its teacher a preacher. But it is at the same time a school, and its methods must be guided by the laws of true teaching.

The Bible classes of adult pupils now found in most Sunday-schools do not differ materially in their aim from the other classes. The Bible class is a meeting without a pulpit, and in which the text is more considered than the sermon.

II. We have thus far considered the Sunday-school as a whole—as an organized assemblage. We shall gain another and not less useful view of it by considering its pupils as individuals. We here again direct our attention first to the juvenile part of the school.

1. The child comes to the Sunday-school, as his elders go to church, with the feeling more or less vivid that it is sacred not secular work, that in some way he is approaching the divine presence, and that his soul and his salvation are the chief objects of thought. He comes to be religious and to worship. But he comes also with all the disabilities of imperfect knowledge, without any clear conception of the Being he is to worship, of the duties he owes, or of the motives to religious life and feeling. He comes a sinner as well as a scholar.

2. He brings with him to the school a compound nature, each part of which has its natural connections with, and its necessary reactions upon, every other part, and each demanding its own proper instruction and culture to contribute to the whole desired result. He brings an *intellect* with native aptitudes for knowledge and cravings for truth, but indolent and untrained to thought, fond of idle story and easy sightseeing, if not already full of mischievous and prejudiced misconceptions. He has also a *sensibility* full of passions, appetites, tastes, moods, and tempers, with susceptibilities to mirthful and maddening feelings, and with opposing tendencies to the lowest sensuality and the highest spirituality, all reacting incessantly on

the intelligence, and helping or hindering our work. He has likewise a volitional nature, or will-power, fickle or firm, already partly enslaved by habits, and under the domination of petted appetites or passions. All these powers are in the process of a rapid daily development, and full of uncertain and unschooled impulses.

3. To meet and mould to Christian life and duty a nature so complex demands all the arts and appliances of the best teaching. Ideas must be imparted and fixed by wise instruction and illustration. Original, self-moved mental action must be induced, and the thought-movement guided and helped to reach true if not deep insight and conviction. The whole soul must in some way be lifted to a comprehension and feeling of the great facts and doctrines of the Christian religion. Such is the problem presented for the Sunday-school to solve.

4. Turning now from the pupil to the education, we catch sight of the true significance of the Sunday-school. Christianity is a new education for mankind. This at least is one of its chief aspects. Hence its Author presented himself as a *teacher*, and named his followers "disciples," or learners—scholars in the *school of Christ*. Replacing the altar by the pulpit, and the

temple service by the Christian congregation, the Master committed the new education of the world to his disciples in bidding them to "*disciple all nations.*" The Bible, the great text-book of study, was declared to have "the words of life," and to be able to make wise unto salvation.

5. But the school of Christ needed its *primary grade*, and this was at length supplied in the Sunday-school. The Sunday-school is not, there-
 fore, as some seem to suppose, a mere makeshift substitute for home instruction, any more than the common school of civilized countries is a substitute for the teaching that the savage gives his child in his hut. It is the late-growing but logical part of the teaching church. Never till this part was added did the church cover the whole ground of its great mission, and make its work as wide as the design of the gospel and as the needs of mankind.

The primary
class in the
school of Christ.

The *place* of the Sunday-school is *obvious*; its *purpose* is the same as that of the teaching church, the Christianizing of mankind.

II.—ORGANIZATION AND MANAGEMENT OF THE SUNDAY-SCHOOL.

Organization is the primary act and main support of good management; he who would govern easily or work efficiently must organize wisely and thoroughly. In material things organization is the necessary condition of life and power. Unorganized matter is dead. So also in society; organization is essential to true social life and influence.

By the organization of a Sunday-school we mean the proper arrangement of all its parts, exercises,

Organization.	times, and movements. A full organ-
Its character	ization will leave no single element or
varies.	exercise unarranged, and without its

proper time and function. The character of the organization will, of course, vary with the size and circumstances and the general condition of the school. In a small rural school the organization may be much less formal and complete than in large schools, such as are found in connection with our city churches; but no school is so small that some degree of organization is not essential to its highest success.

Organization should always conform strictly to the aims desired to be accomplished by it. One does not organize a group of laborers in the same way as a company of soldiers. The superintendent and teach-

ers should settle beforehand, as far as possible, the exact work to be undertaken by the school before fixing upon its organization; otherwise they will be in danger of falling into an arrangement which would be neither easy to maintain nor convenient in its operation. Let it be well understood that organization is a means and not an end. Organization simply for the sake of organization is an idle show, and justly deserves the contempt which it excites. As a means it is valuable and praiseworthy just in proportion as it helps forward the work for which it is designed.

Organization should conform to the end desired.

One other remark seems necessary: Strict organization is not, as some suppose, a foe to free and natural movement. The perfection of the organism in the human hand and eye is found in the very fact that it allows such variety and freedom of motion.

Should be flexible, and provide for special services.

So a wise organization in a school, so far from hindering the spontaneous and natural movements, will make such movements safe and easy. There should be for this purpose not only a certain amount of flexibility in the organization, but also special provisions for all occasional exercises, of whatever character, which it may be desirable to introduce.

Having stated these general principles, let us now proceed to notice in detail some of the necessary fea-

tures of a true school organization. And our aim here must be not to propose a plan which may be followed by all schools, but to offer suggestions which will aid in the organization of any school, of whatever size or character.

1. PLACE.—As the apartment in which the school is to be held is with its furniture an important part of the organization, some study should be given to their choice and arrangement. In general but little choice is allowed. The village church with its slips, or the country school-house with its stable desks, must be taken without question. But as there is an increasing disposition in the erection of new houses of worship to make special provisions for the Sunday-school, a few hints may not be unprofitable.

Every school should have as many apartments as there are recognized grades of the pupils. If the school is graded, as is common, into the infant class, the middle classes, and the Bible class, three rooms will be needed; and in case the infant and Bible classes are very large, so as to require subdivision, each division should have a separate room. As the Sunday-school is to be also the children's meeting, there should evidently be one room large enough to accommodate the entire juvenile congregation.

How many
apartments
needed.

The seats should be so arranged as to place the ordinary classes as far as practicable from each other to avoid interruptions, and to allow Seats. the teacher to stand or sit facing the middle of his class.

These conditions will be best supplied by one large room and several small ones; but if these cannot be had, the grading may still be accomplished by giving to the Bible and the infant classes the remotest corners of the room, and seating the other classes in the middle.

2. TIME.—In every school organization the division and allotment of time are important parts of the organization. No element of order is more useful than that of a good time-card.

The school-hours should be the best part of the day available for this use. The morning from nine to eleven o'clock will be found generally the Best available time should be chosen. pleasantest and most profitable for Sunday-school work, though it is sometimes more inconvenient for the teachers than the time immediately after the morning service. In some congregations the Bible school meeting has been very wisely substituted for one of the preaching services of the day, and old and young are interested in the Sunday-school and Bible classes.

The school-time should be long enough to accomplish the work proposed, but not long enough to weary either the teachers or scholars. Time should be long enough for the work. If the exercises are well diversified, the school may be carried through one and a half, or even two, hours without weariness; though with less skill in management and less interesting diversity in the exercises, perhaps only one hour, or one and a quarter, can be safely undertaken. As deep and lasting impressions and thorough teaching require time, the school-time should be as long as the attention of the pupils can be pleasantly engaged.

There are three distinct classes of Sunday-school exercises, the introductory and devotional, the class Three kinds of work, the general instruction; the time exercises. of the session should be wisely divided between these to give each its due share of attention. The following programme may be found a convenient one:

INTRODUCTORY EXERCISES. 15 MINUTES.

1. Singing. 2. Prayer by superintendent. 3. Singing. 4. Reading Scripture lesson in concert. 5. Lord's Prayer in concert. 6. Short talk of the superintendent, setting forth the central truth of the lesson and exciting interest.

CLASS WORK. 30 MINUTES.

1. Reciting lesson, promptly and correctly, or not

at all. 2. Short review of last Sunday's work. 3. Careful examination of lesson, and questioning. 4. Short practical talk with the pupils. 5. Brief glance at the coming lesson.

GENERAL INSTRUCTION. 15 or 20 MINUTES.

The pupils gathered compactly before the superintendent; this is the *children's meeting*.

1. Singing one or two verses to rest and quiet. 2. Superintendent's questions to whole school, with remarks on the great central lessons of the day. 3. Short talk or story by superintendent or visitors on some chosen theme of Christian life and work. 4. Brief notice of work in coming lesson. 5. Reports of school for the day. 6. Singing and vocal or silent prayer.

The library work can be performed by the librarian, if he can move about with due quietness, while the class work is going on.

The Bible classes may be allowed the whole of the hour for their lesson.

The main points to be kept in mind and urged in practice are these: First, to begin and close the school and every exercise in it promptly on time. Tardiness is the unpardonable sin in school management. Second, to continue no exercise longer than it can be made interesting. Third, to secure such

variety of exercise as may relieve and rest the pupils without distracting them.

3. THE OFFICERS AND TEACHERS.—The Sunday-school needs for its best management a superintendent, who should stand as its principal teacher, a secretary, and a treasurer. Two or more of these offices may in small schools be held by the same person. In a large school each officer may require assistants. A librarian with a sufficient number of assistants will be needed if the school has a library. On the ability and activity of its officers the success of a school must largely depend. The superintendent requires such varied talents as are rarely found in one person, and a wise superintendent, like a great general, will seek to gather around him able assistants, who may possess in some marked degree the qualities he most lacks. Some admirable managers and governors cannot do all the general questioning, but may get some experienced teacher for that work. Others can talk well and are admirable in lending inspiration, but cannot maintain order. An assistant with a tact for command may be valuable in this case.

The choice of teachers is unfortunately much limited. So few offer that frequently all must be taken, and then there re-

mains a lack. A wise superintendent will look out his own teachers, and urge them, if necessary, into the work; but as it can rarely be determined beforehand who will prove to be a good teacher, he may test his proposed teachers by inviting them to come in and help him for two or three Sundays. No teacher should be retained who will not be punctual and regular in attendance; and the teacher is nearly useless who does not interest and secure the regular attendance of his class.

Not all teachers have the same powers. Some teach well a small class of three or four pupils, while a large class confuses them. Others do their best work with a class of ten or twelve. Some are admirable teachers for advanced classes, or for those of mature age, but can do nothing with younger children. The wise superintendent will bear all this in mind in selecting his teachers and assigning their classes. Having found a true teacher in any department, he will spare no effort to retain him, and will give him all honor before his class and before the entire school.

Whenever a sufficient supply of good teachers cannot be obtained, a superintendent who is himself an experienced teacher can do much to supply the lack by giving in his introductory exercise a somewhat full explanation of the

Powers of
teachers vary.

The repetition
system.

lesson, and then asking the teachers to examine their classes on the instruction thus given, and further explain and enforce the lesson when needed. This is the *repetition* system sometimes used in European scientific schools. With a sufficient number of good *repeaters*, a good superintendent might instruct all the classes of the school at once.

4. PUPILS AND CLASSES.—The fourth and most important part of school organization concerns the arrangement and classification of the pupils. Place, time, and officers and teachers are all chosen for the sake of this.

It is a peculiarity of the Sunday-school, and in many respects a serious disadvantage to it, that attendance is in most cases entirely voluntary. But it only increases the demand made upon the patience and tact of the managers, and makes the work more purely charitable, both in aim and spirit. The methods of securing attendance must be left to the tact of superintendents and teachers, with the single suggestion, that a good, well-managed, and thoroughly instructed school always secures a more uniform and interested attendance than gifts, entertainments, and excursions ever produce.

The scholars once secured, their classification be-

comes at once a chief question. It is evident that for purposes of instruction those pupils should be classed together who are most nearly alike in ability and attainment. It may be wise to depart from this rule in cases where pupils have strong personal preferences, or where family or personal considerations require it; but every violation of the rule entails a loss to the class concerned. It may be seriously questioned whether the prevailing custom of keeping the sexes divided in our Sunday-school classes is not a mistake, since it lessens the numbers that are available for a more useful classification.

The common classification puts in the infant class those too young to study lessons, and selects out for a Bible class those whose mature ages fit them for more independent and mature study of the Scriptures, leaving to be distributed into small classes the remaining pupils. It is evident that this classification is very faulty in its treatment of these middle classes. It is not uncommon to find together in the same class those who have been to Sunday-school for years and have grown familiar with the parts of the Bible more generally studied, and those who are in the Sunday-school for the first time in their lives. The instruction to such a class, if interesting to the latter, must almost of necessity be

Classification of
the scholars.

A common error.

jejune and distasteful to the former. All progress in Bible study is ignored in such a classification.

Superintendents should as carefully as possible ascertain the attainments of each pupil as he enters. Classify by attainments, and place him in a class of the proper grade. And teachers should also report such of their pupils as appear on trial to be much in advance of or much behind their classmates. A good classification will add, not only to the value of the instruction, but also to the interest of the pupils. Many a pupil tires of the Sunday-school, and finally leaves it, because he ceases to find there any longer the necessary food for either his mind or his heart.

5. GOVERNMENT.—The general management of the Sunday-school involves the work of governing it; or, in other words, the preservation of its order and organization. No organization, however excellent, can be of much value if not well maintained and administered. This will not ordinarily be very difficult if the organization itself is wise and complete, and if the superintendent maintains thoroughly his self-possession, and is calm and dignified in manner. As the best cure for a tardy school is to be always prompt in opening its exercises, so the best cure for a noisy one is to be very quiet in working it

If the superintendent and his assistants and teachers make no noise, the scholars will soon imitate their example. When noise or disorder arises, it will be most easily suppressed by silently pausing and waiting for it to cease.

III.—THE SUNDAY-SCHOOL TEACHER'S OFFICE: ITS SACREDNESS AND POWER.

No one will work his best who does not profoundly believe in his work. Hence the necessity of this chapter.

Among Christian workers there are three classes:

1. Those who by their industry provide the material things—meeting-houses, books, salaries, Three classes of Christian workers. etc.—needed in the Saviour's service.
 2. Those who perform works of charity; ers. such as caring for the sick, the ignorant, and depraved, alleviating the woes and promoting the physical and earthly comfort and well-being of men.
 3. Those who labor in spiritual things, as in the worship of God and in the religious culture and salvation of men—the preachers and teachers of divine truth.
- All these, in a just estimate, do work which is equally Christian and equally noble; but the judgment of mankind assigns to the last a degree of sacredness

and importance higher than that of the others, and demands in the workers a greater measure of personal purity and devotion.

In our day, and especially in Protestant communions, these classes of Christian labor are less distinct than formerly. Each laborer is now welcome to work, and many do work as opportunity offers, in all the fields. And this seems more in agreement with the usage of the Master and his apostles. The Sunday-school teachers are usually of this mixed class, and in this respect they follow the example of Jesus and Paul.

But the special work of the Sunday-school teacher is of the third class. He is the minister of God's truth to the souls of children or to Bible students. The real grandeur and importance of this labor will be best seen by considering it under its several leading aspects.

Four special parts of the Sunday-school teacher's work.

1. The Sunday-school teacher is the interpreter of the Bible to his class. It is his to open to their minds the character and contents of that sacred volume whose authority they must be taught to revere, and whose treasures of truth they should learn to consult. If the teacher's work is well done, the Bible will become in its main great features a familiar book; the pupil will learn to understand its

peculiar language, and to seek for himself amidst its histories and poems and parables for the comfort and instruction he needs.

2. The teacher is the spiritual adviser of his pupils. It is his to enter with them into the secret chambers of the soul, to interpret for them the mysteries of conscience—of the evil and good struggling in them, of temptations and aspirations, and of all spiritual exercises and needs. Often it happens that sensitive boys or girls will tell their cases of conscience, their trials of mind, and their religious feelings to their Sunday-school teacher more freely than to their own parents; and the teacher may in many cases be found to be the more calm and considerate counselor for them.

3. He should be a true teacher—the religious educator—of his class. It is his to see that his pupils steadily increase in scriptural knowledge. By lessons well learned and thoroughly explained, by careful repetitions and drill, and by frequent and systematic review, should he imbed in their memories the truths of revelation—the histories, biographies, doctrines, and precepts of the Bible—till they can pass their examinations upon it, as pupils of other schools pass the examinations in their text-books of earthly knowledge. It is his also to develop the spiritual intelligence by such exercises as will ripen

its powers of perception, comparison, and reasoning in religious things.

4. The Sunday-school teacher is the preacher to his class. This is perhaps the highest and most sacred part of his work. As the church pastor seeks to bring to his adult audience the truths of the gospel which may arouse, instruct, and convert, so the teacher ought to select and bring to bear upon the hearts and consciences of his youthful congregation those portions of the gospel which may meet their spiritual needs. The sermons should not in this case be formal discourses, but lessons and familiar talks fitted to the age and mental condition of the young hearers. Whatever else the teacher may fail in, he certainly ought not to fail in this—to preach the gospel, and to labor that it may be understood and accepted by his hearers.

These four departments of his work are all essential to the fullest success in his one great aim of Christianizing the souls of his pupils. All these important to success. If he ignorantly omits, or carelessly neglects, any one of these, he will so far fall short of his aim, and failing in one part, may lose all. Others can tell how much of our Sunday-school work proves fruitless from the failure of teachers in some of the foregoing essential departments of their office.

Perhaps the most impressive views of the sacredness and power of the Sunday-school teacher's task are to be obtained by regarding steadily and profoundly the *immortal material*—the souls of the young—on which he works; and the *divine force*—the truths of God—with which he works. Nothing can be mean or unimportant which helps to shape a soul for its eternal destinies. In all the length of existence there are no hours more full of consequence than those which lie at the beginning, in the one alone childhood which each soul is permitted to enjoy.

The teacher's work: with divine truth on the souls of the young.

The importance and power of early impressions have arrested the thoughtful attention of poets and philosophers in all times, and all experience confirms the maxims they have given.

"Scratch the green rind, and the scarred oak
Will tell of thee for centuries to come."

Touch but the heart of a child, and ages hence your finger-marks will be found upon him still. How much grander, then, the work, and how mighty the results, when the power brought to bear is the eternal, all-controlling, all-shaping truth of God! The *soul* and the *truth*—these were made for each other, as sunshine and seed for soil, and his can be no light or unmeaning work whose it is to bring

them together. One might well say it is work for angels and not for men, or rather it is work for angelic men and women.

But let us give the culmination of our view by placing this work in its great social and historic relations in the unfolding kingdom of God, and in the progressive regeneration of human society. If religious thought and truth have been, as history shows, the mightiest forces shaping the character and conditions of society, then the diffusion of religious ideas among the young is one of the most momentous of the agencies which men can employ to elevate and purify society and save liberty and good government to nations. And as God's kingdom, that last outcome of history, is to be the triumph of the religious and eternal over the merely secular and material, every added religious thought and thinker increases the growing majorities whose elective choice shall make God's will to be done on earth as it is in heaven.

If these arguments, given here only in outline, do not demonstrate to the Sunday-school teacher the divine value of his work, then one risen from the dead could not persuade him.

IV.—HOW TO STUDY A SUNDAY-SCHOOL LESSON.

It cannot be said too strongly that on the teacher's thorough preparation of the lesson will depend his success in teaching. The apt teacher will teach better if well prepared; the poor teacher, well prepared, will often become apt. Both interest and power come with a thorough study and mastery of the lesson.

In the study of the Sunday-school lesson the teacher should have three principal ends in view: 1. To reach a thorough understanding of its meaning; 2. To ascertain the practical lessons which it teaches; 3. To find the illustrations and explanations by which it can be made plain and impressive to his class.

Teacher to aim
at three things
in study of
Scripture.

1. TO GET THE MEANING.—The full meaning and import of a passage of Scripture rarely lie so upon the surface that they can be learned by a single reading of the words. At least there are nearly always richer and profounder meanings, which can only be got at by careful and persevering study. In making this study, the *first* step is to read thoughtfully the entire passage and its connection, or context. *Secondly*, note by whom it was written; the time, place, and circumstances of his writing; to whom addressed, and the

First: to get
the meaning of
the passage.

main objects of the writing. This will often throw interesting light upon the lesson, and make its expressions clearer. For example, many things in Matthew's Gospel become plain only when it is remembered that he wrote to the Jews, who especially believed in the Old Testament, and that his chief aim was to show them that Jesus was the Messiah prophesied of in their Scriptures. *Thirdly*, note the persons, places, and events mentioned in the lesson, and learn, by the aid of a good Bible dictionary, whatever can be ascertained about them. Ancient customs and usages were so different from those of modern times that some knowledge of them is indispensable to the proper understanding of Scripture. All allusions to these usages, therefore, should be watched for and taken into account. Thus the use of the ancient sandal, and the necessity of frequent feet washing, must be considered in reading some of the gospel narratives. *Fourthly*, compare Scripture with Scripture. Study carefully other passages which teach the same truth or which use even the same leading words. Great care must be taken in this study, or we may be led into an acceptance of strained and fanciful interpretations.

Commentaries will be useful, and often necessary, but the teacher should beware lest the authority of a great name or of a printed book betray him into un-

founded opinions. It is notorious that many very able writers have, in their comments on Scripture, exhibited great weakness, and been led into the adoption of interpretations as absurd as they are false.

The steady and earnest aim of the teacher must be to get at the exact meaning of the text, "The truth, the whole truth, and nothing but the truth"—the precise mind of the Spirit—the very thought of God. Think of no illustrations, indulge in no sentimentality, have no theories, till this true meaning is found.

2. THE LESSONS OF THE LESSON.—In addition to the simple fact or truth stated in the passage, there are nearly always other truths implied in it—lessons of practical instruction which it involves, and for which, indeed, it was given. The histories and parables, for example, were recorded by the inspired writers, not simply as interesting stories, but "for our instruction, that we through comfort of the Scriptures might have hope." "All Scripture," said Paul to Timothy, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." To get at this inner truth of Scripture—these inner lessons of the lesson—is at once the most interesting and

Second: the practical lessons taught in the passage.

most difficult part of the teacher's study. If the first part of his work be well done, this second part will be much more easy and fruitful.

It is difficult to give any exact rules for this finer study of Scripture. The teacher must enter as profoundly as possible into his own experience and consciousness. He must sit down, as it were, like a little child, before the sacred word, and ask prayerfully, What does this lesson teach me? What does God here tell me, which I ought to hear and obey? In what is my own character, duty, or destiny revealed here? Such questions, if honestly and patiently urged, will sooner or later bring the response. The text will unfold itself and give out its hidden meanings. This searching of the Scriptures "will find the eternal life" which is in them.

But not wholly without danger is this search for deeper meanings. The temptation is strong to take up fanciful and unauthorized interpretations, to project our own notions into the divine words, and to "wrest the Scripture" to our own destruction. No interpretation should be accepted which does not agree with the plain course of Scripture. (See on this subject, "The Interpretation of the Bible," or page 35.)

When the teacher has carefully pondered the great practical lessons which his text teaches, he has only

to select from them the one or two which he deems suited to his class, and which he proposes to enforce.

3. EXPLANATION AND ILLUSTRATION.—There remains yet a third labor in the teacher's preparation of his lesson. Having got the truth, he must study the means of communicating it. He has opened the spring: he must know how to convey its life-giving waters to those whom he would save.

Third, how to explain and illustrate the passage.

Carefully considering the ages, characters, capacity, and knowledge of his pupils, he must ask himself how much of the language and the ideas of the lesson is likely to be already familiar or easily comprehensible by them. Whatever in thought or expression is new and difficult he must prepare himself to explain. The essential element in every explanation must be something already known. The path of sound instruction leads always to the unknown through the well known. For every strange word he must find an equivalent in some word or words that are already familiar. Each unfamiliar idea or thought must be interpreted by ideas well known. He must analyze and dissect till he can show each truth in all its parts and relations. His pupils must be made to see it in clear, unclouded light.

To give more vivid impressions, he must seek illus-

trations, examples, and stories, which shall give to the truths and lessons taught a body, as it were, so that they may become not abstract thoughts, but visible things. In another chapter will be found a fuller discussion of the use and power of illustrations in teaching. They are mentioned here only as a part of the work of preparation of the lesson.

These three departments of the teacher's study are more distinct in idea than in fact. More and more,

as he gains knowledge and experience,
 These three aims more dis-
 tinct in idea
 than in fact.

will the study of the first sort, if thoroughly performed, draw after it the second and third. Out of the clearly understood text will flash the great and beautiful moral and religious lessons which it was designed to teach; and the practiced eye will catch everywhere in nature and art and daily life the simple and beautiful analogies which lie at the bottom of all true illustration.

To aid teachers who are not accustomed to this work of preparing lessons, and whose minds have

Artificial aids to
 the teacher.

not yet become fruitful by teaching, several artificial devices have been contrived, among which may be mentioned that of taking the letters of some word, and using each one as the initial of some department of study upon the lesson. For example, let the word BIBLE be chosen.

Then the letters may indicate the following topics of study in any Sunday-school lesson :

B. Book in which the lesson is found, as the Gospel by Luke or John, its date, writer, contents, object.

I. Intention of the lesson. The included facts and the interpretation of these facts.

B. Blessings and benefits to be gained by learning and obeying this lesson.

L. Losses likely to follow from a failure to learn and obey.

E. Exhortation, experiences, and examples.

It is evident that this method is wholly artificial and imperfect; but there may be teachers who can find material of instruction by such a framework better than by the more complete, exhaustive, and philosophical analysis before proposed. We would not refuse the teacher the use of any method, however artificial, but would exhort him none the less to remember that he is a teacher of God's truth and a preacher of the gospel, and that the clearer and purer these truths and this gospel come to the soul of the pupil, the surer and grander the success which will follow the work. By whatever aids or means of study he may work, let him see to it that he comes to his class with a clear and settled opinion on the lesson to be taught, and with some well-digested plan for presenting the lesson to his pupils.

But there is an additional preparation needed by the Sunday-school teacher who would do his whole Preparation of work. It is the preparation of the the heart. heart. This can be gained only by taking the lesson and his class together into his conscience, and carrying them thus into his closet, lifting them up in prayer before God. Let him go to the school with a warm feeling of love for God's great truth and of desire that his pupils shall know and love it too. This earnestness of spirit, thus produced, will give new insight and do much to supply any lack of other preparation that may exist.

It may be objected that the time required for all this preparation is more than the ordinary Sunday-school teacher can give. But if the This plan of study not burdensome. work is begun early in the week, much of it will be accomplished by the mind's voluntary action in the hours of reflection which come during the week. Let the lesson but once get itself lodged in the mind by a careful reading, and it will frequently return, suggesting each time new views and growing in interest. If the teacher will form the habit of reading over with his class each Sunday the lesson for the coming Sunday, and pointing out some of the questions to be studied, he will thus begin his own preparation and almost certainly commit himself to its completion.

V.—HOW TO TEACH THE LESSON.

The central work of the Sunday-school as a school is to give instruction in the Bible. To teach the Bible lesson of the day well and thoroughly ought to be a chief part of the business of each session. This needs to be insisted upon the more earnestly, because in some schools there is a tendency to slight the teaching as of little account, to allow it an inadequate portion of the time, and to exhaust the attention of the pupils in other exercises.

To teach the Bible lesson the great object.

To teach successfully one must know something of the art of teaching. Those who are called natural teachers, and who succeed without knowing why, have simply learned the art by intuition. They succeed, not by virtue of their neglect of rules, but because their quick perception has taught them the very sum and substance of those rules.

The teacher should understand the art of teaching.

In teaching, as in every art, effects are produced only by adequate causes, and whoever can learn and employ the causes can secure the effects. The laws which govern the communication of knowledge are as fixed and certain as those which govern the changes of matter. They may be more complicated in character, and hence more difficult to ascertain and fol-

low, but their control is as absolute and necessary as that of the laws of gravitation.

The act of teaching is the act of transmitting ideas from one mind to another by the aid of artificial symbols of speech. It involves the reciprocal action of both minds and a common medium of communication understood alike by each.

Both the teacher and the taught must be active in this process. The teaching mind can, by no means yet discovered, convey its ideas or impressions into the mind taught, except by the co-operation of the latter. The teacher's power goes no farther than the proper representation of the knowledge to be communicated, in language or in other symbols, and in a certain amount of stimulation of the activities of the pupil. Unless the latter earnestly and fully interprets the symbols and re-thinks the thoughts expressed, no teaching takes place.

This brief statement of general principles of teaching will enable us to define the main steps in the process of teaching an ordinary Sunday-school lesson to an ordinary Sunday-school class. It is presupposed in this chapter that the teacher knows clearly what he is to teach. Without this any attempt at teaching is absurd.

1. SECURE THE ATTENTION OF THE CLASS.—The methods by which this can be accomplished will be discussed in another chapter; the rule is given here as a necessary part of the process of teaching. It is based upon the principle, already stated, that the pupil's mind must actively co-operate in any true act of teaching; but without attention such co-operation is impossible. No true teacher will go on with the lesson till he has secured the fixed and earnest attention of his class.

2. AWAKEN INTEREST.—The means by which this is to be accomplished must be left ordinarily to the ingenuity of the teacher. Attention may be secured by the personal influence or authority of the teacher; interest can only be gained by showing something attractive in the lesson. An attentive class may be simply receptive; an interested class will be both inquisitive and acquisitive. Teaching will be easy—will almost do itself—when the interest of the class is once thoroughly awakened.

3. ASCERTAIN WHAT THE PUPILS HAVE DONE, AND WHAT THEY ALREADY KNOW ABOUT THE LESSON.—If they have committed the verses to memory, let this be ascertained and commended. If a sufficient time is allowed, one or two may be permitted to

recite the lesson. Next find out, by proper questions, how far the language and meaning of the passage are understood. No attempt to communicate the ideas of the teacher should be made till this is thoroughly done. The mistakes of the pupils may be corrected when they appear, but every pupil should be permitted to show what he knows before knowledge is thrust upon him. By this means his self-respect is preserved and he is stimulated to do his best to learn for himself.

4. IN TEACHING USE, AS MUCH AS POSSIBLE, THE POWERS OF THE PUPILS.—A few questions skillfully put will often stimulate the pupil to discover for himself the truth which the teacher wishes to inculcate. Knowledge thus gained will be doubly interesting and valuable. The pupil will feel a personal interest in it, as if it were his by right of discovery, and rejoicing in his riches, will seek to increase them. The truth communicated as a gift by the teacher will often be lightly prized and easily forgotten. It will require no little patience and self-denial on the part of an ardent teacher, full of his subject and full of enthusiasm to teach it, to follow this somewhat slow and sometimes tedious method of teaching by questions; but whoever would secure the highest results of teaching and lay broad foundations for the future

intelligence of his pupils will not shrink from the toil required. Great care is needed, however, not to press this method to an absurd and unprofitable extreme by continuing to multiply and reiterate questions after it becomes evident that the answers will not be reached without aid. In this case the pupil is often only confused and mortified, while the remainder of the class sit by pitying his confusion or impatient with his dullness. A little aid, furnished by telling part of the answer desired, will not unfrequently enable a slow scholar to succeed and save him from the shame of defeat. At the same time the teacher avoids an unprofitable waste of time.

5. SEEK TO IMPRESS AS WELL AS INSTRUCT.—If the communication of knowledge were the sole object of the Sunday-school teacher, the foregoing rules might be sufficient for the work; but he presents truth, not merely that it may be known by the intellect, but that it may be received and loved in the heart. There will be need, therefore, for the re-statement, in logical order and in fuller proportions, of his own views of the lesson. The language of such statement should be simple, and clear to the minds of the scholars, but the manner should not lack something of the glow and warmth that the truth ought always to inspire.

6. NO RULES FOR TEACHING CAN BE COMPLETE WHICH DO NOT INSIST UPON THE NECESSITY OF FREQUENT, REGULAR, AND VARIED REVIEWS.—Much of the teaching of the Sunday-school is utterly lost from the lack of such reviews. In the secular schools the teacher who reviews most and best is always the most successful. Not he who courses through a country, but he who thoroughly conquers it, becomes its master and derives revenue from it. Reviews need not occupy any considerable part of the time, but enough time should be given each Sunday to ascertain if the work of the preceding Sunday is remembered. Let the teacher have it in mind to make his work permanent—to secure in the mind of his pupil whatever he has placed there. To this end let him review as often and as far as he finds them in danger of forgetting his instructions.

Two suggestions of a somewhat different character need to be added to this chapter. We have defined the Sunday-school as both a meeting and a school, and its main aim as the preaching of the gospel to children. The teacher's work, therefore, will be incomplete if not accompanied with some efforts to cultivate the affections and save the soul. The lessons should be not only scriptural, but religious.

To secure this end, it has been suggested that each class exercise should be commenced with a short silent prayer, teachers and pupils all bowing their heads for a few moments, and praying for God's blessing upon their understanding of his word. If preferred, the prayer may be vocalized by the teacher.

At the end of each lesson, or on fit occasions during it, the teacher should attempt to bring the truths taught, kindly but pointedly, home to the consciences of his pupils.

His work is not done, and the lesson is not successfully finished, till he has led his class along the pathways of truth into the felt presence of the God of heaven and the Saviour of men.

VI.—HOW TO WIN AND HOLD ATTENTION.

The best teacher, other things being equal, is the one who can gain the best attention. Without some attention there can be no teaching. Words full of wisdom may fall from the teacher's lips, his soul may be full of earnestness, his explanations may be clear and luminous as light itself, but if his pupils are inatten-

No teaching
without atten-
tion.

tive, his instructions will be like the idle wind. Let the teacher who desires to secure the highest success study carefully and profoundly the conditions of securing attention.

Attention is the voluntary fixing of the thoughts upon some given object or idea. It stands opposed to that rambling state of mind in which the thoughts move continually from one topic to another without dwelling upon any; and also to that apathetic and listless condition of the mind, in which it is without conscious thought, or in which the ideas, if they exist, leave no trace in the memory.

The necessity of attention in pupils arises from the fact, mentioned in the preceding chapter, that no thought can be introduced from one mind into another except as the latter shall re-think it. Thought as a product cannot exist separate from the thought process. If this re-thinking is imperfectly done, as it must necessarily be by a mind not completely attentive, the idea only partly passes; or, if fully seen, is so slightly impressed that it is soon lost.

Attention is of different degrees. In its slightest form or degree, the mind is in a passive state, and simply receives the impression made upon it from without. In higher degrees of attention the mind becomes active. It not only receives the impressions, but

Different degrees of attention.

actively notes, compares, and weaves in with its own knowledge the new ideas which it receives. In the highest forms of attention the pupil grasps with eagerness and delight the new thoughts presented to him, and sets himself earnestly to seek more.

There are two kinds of attention. *First.* Compelled attention, or that which the mind yields under the pressure of external influence, as Two kinds of under the wish or command of a parent attention. or teacher. *Second.* Attracted attention, or that which the mind gives freely, influenced only by the attraction of the subject. That of the first sort is much less valuable and effective; but it may readily be made to pass into the second kind if the teacher is skillful. The best teacher may be compelled to begin with attention of the first sort, enforced by his personal influence over his pupils; but he will as speedily as possible replace this with that more generous and more useful attention which his theme itself ought to command.

The first condition of attention is that the mind shall cease its discursive movements to other subjects and become fixed upon the one to which First condition it is required to attend. of attention. In case, therefore, of a class of restless or playful boys and girls, the first step is to secure a total cessation of noise and play. This may usually be accomplished by the

teacher assuming the attitude of silent readiness to begin his work. A pause of a moment or two will lead the class to pause also. He must seize the first moment of quiet to begin his work, or the noise and play may recommence. If at any time during the lesson the attention is lost, it can be usually recovered, for a few moments at least, by a pause such as we have described.

The second step in gaining attention is to excite interest in the subject. In proportion as this is successfully done will the attention become earnest and effective. Interest may be excited in a variety of ways. First, the teacher may make a statement of the interesting character of the lesson, and mention his own deep interest in it. This will excite the interest of sympathy. Secondly, he may state some facts connected with the history of the lesson, its origin, its effects on others, the esteem in which others have held it. This produces the interest of association. Finally, a more direct interest may be induced in the lesson itself by pointing out its parts, or by showing its value and importance to our lives on earth or our destinies hereafter.

It is a point of great importance to get the minds of the pupils into free and lively action—in other words, to “wake up their minds,” as it has sometimes been aptly termed. The intellect, once thoroughly

roused into action, may easily be directed into any desired channel of thought, though skill and care must be exercised in making the transition from one topic to another that it may seem natural and easy. Successful orators well understand and frequently use this law of mind, adroitly arousing their audiences to an excited state of activity by an anecdote, not always fully relevant, before plying them with the argument which they wish to enforce. Just the opposite is the course and result of that teacher who sits down listlessly before a listless class to go with a plodding dullness through the empty form of a lesson.

In children the mind usually follows the senses, and especially the sense of sight. To catch and keep the eye is to catch and hold the atten- Catch and keep the scholar's eye. tion of a child. This may readily be done by presenting some object of interest and asking the class to examine it. The more intimately the object presented is connected with the lesson, the better. A map of the country, a picture of the city, or of some person or object connected with the lesson will be found most useful.

Attention, in its fullest sense, depends upon and involves the action of all the powers, physical as well as mental. It is always helped Physical means of arousing attention. and increased, therefore, by bringing them all into some active co-operation.

Hence the value of those methods of teaching which give the pupils something to do and say. If the teacher can gain this point, and get his pupils to talk freely or to answer promptly his questions, he need not fear any failure of attention. A dull and inattentive pupil may need even to be called upon to make some physical movement in order to get him fully aroused. To make a rough drawing, to write a word, to open and explain a map, to assume for a moment a descriptive attitude,—any of these may be enough to kindle afresh for a few minutes the flagging attention.

It must be remarked that the power of attention is a limited quantity and is soon exhausted. The ability to give close and continuous attention for an hour or more to some one theme is one of the prerogatives of the most thoroughly disciplined minds. In children the attention must be almost continually relieved by variety and novelty in the topics or methods of instruction, or it is soon exhausted utterly, and all active thought ceases. Nothing can be more unphilosophical than the attempt to compel the wearied attention to new effort by mere authority. As well compel embers to rekindle into a blaze by blowing. The skillful teacher will make a momentary diversion by change of manner, and will rest and reen-

Variety necessary to keep attention.

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force the wearied attention by the added stimulus of fresh objects or fresh movement. No point in the instruction of quite young pupils needs to be more carefully watched and guarded than this.

But, finally, attention is contagious. The real and earnest attention of the teacher, shining in his eyes, speaking in his voice, glowing in his whole manner and in every act, will almost inevitably catch the attention of his class, and fasten it on the lesson.

Effect of teacher's earnest attention.

VII.—METHODS OF ILLUSTRATING AND QUESTIONING.

Without illustration there can be no effective Sunday-school teaching. True teaching ordinarily proceeds from the known to the unknown. The unknown becomes the known by comparison with the known. If I pick up something in the street and pronounce it a stone or flower, it is because I find on comparison that it resembles one or the other of these well-known things. Thus by the pathway of comparisons or illustrations must we pass from ignorance to knowledge.

Illustration necessary in effective teaching.

Happy the teacher who has inherited by nature or attained by art a facility in forming clear and simple

illustrations. He may lack many other useful qualifications, but with this one he can scarcely fail to be interesting and instructive. It needs but little examination to show us that all great orators and popular writers excel in this power of illustration. Take any of the great speeches of Burke or Webster, even the most argumentative, and they will be found to sparkle all through with illustrations, sometimes given in full-wrought figures, but more frequently in fit words or phrases which suggest picturesque analogies, and resemblances as full of beauty as of light.

In the instruction of children the use of illustration is doubly important, first, because their knowledge of language is limited, and even
Specially necessary for the young. common words do not convey to their minds all the meaning which they have for adult persons; and, second, because their perceptive powers are greatly in advance of their reflection, and they understand best the things which they can see, or which are made to stand as a picture before them. And most of all are illustrations important in teaching them religious truths, both because these truths are remote from common observation and experience, and because they are spiritual in character and remote from the region of material things.

The art of illustration is the art of making pictures. It consists in calling up in the mind some familiar image or fact which by its resemblance or analogy fitly represents the new fact or truth to be taught.

Art of illustration: in what it consists.

The value of the illustration will depend chiefly upon the accuracy and fullness of the resemblances or analogies presented by it. If the illustration is pleasing, or striking and impressive, as well as correct, its value is greatly enhanced, as it serves then to engage the attention as well as to enlighten the understanding. The best illustrations always include both of these objects. Like sunshine, they both illuminate and warm.

Illustrations, in respect to their use, may be divided into two great classes—the *expressive* and the *impressive*. The expressive are those which simply serve to make clearer some truth or fact; the impressive serve also to excite interest and awaken feeling. Great care should be taken that the impressive illustration shall also be correctly expressive, otherwise one may sacrifice truth for the sake of feeling.

Expressive and impressive illustrations.

Verbal illustrations—that is, those that are given in language—considered in respect to their form, may be divided into three classes. 1. Those which consist

of a single word or phrase used in the typical or figurative sense, as when we speak of *sweet-voiced char-*

ity, *bitter remorse, blooming childhood,*
 Verbal illustrations: three *wintry age, burning zeal, tearful repent-*
 classes. *ance, iron-hearted courage.* In all of these

there is an implied or suggested comparison, and they bring more or less distinctly to the mind some picturesque aspect of the fact represented. 2. Those in which the comparison is directly made, as when we say the Bible is a lamp to our feet, or is like a river of life, flowing through the centuries and watering the successive generations of mankind. The comparison, if abbreviated, may become a single simile, or, if protracted, may run into the allegory. 3. Those which consist of stories or parables, in which the truth to be taught is illustrated by example. These illustrations may be framed purposely for the subject, as were the parables of our Lord and the fables of Æsop and others, or they may be selected from history or common observation.

In the selection or formation of illustrations of either class, first, care should be taken to ascertain their absolute fidelity to the truth which is to be taught. Like the witness in the court, they should be required to tell "the truth, the whole truth, and nothing but the truth." If in any respect they exaggerate

Each illustration should be faithful to the truth to be taught.

or add to the subject to be illustrated, the exaggeration or addition should be carefully explained, or a second illustration may be used to prevent a misunderstanding of the first.

Secondly, the illustrations chosen should be such as the class will clearly understand. The very purpose of illustration is to make clear by comparison with things already known. Should be easily understood by the scholars. To compare the unknown with the unknown is to set the blind to leading the blind. Of what use is it to talk of Titanic strength to one who never heard of Titans, or of oceanic grandeur or mountain sublimities to those who never saw either ocean or mountain? With children this caution is especially necessary, since their knowledge is limited to so small a number of objects, and is so imperfect in regard to those which they know best.

Thirdly, care is needed to prevent a distortion of the illustration by those hearing it. The old saying, that "no parable goes upon all fours"—that is, that no parable is to Should not be pressed too far. be deemed equally significant in all its parts—should be carefully remembered. Many an error is taught by the emphasis which the learner gives to some unimportant part of an illustration. Children often make comical mistakes in this respect, like the one, for example, made by the boy to whom his

mother was showing the picture of Daniel in the den of lions, and who, instead of pitying the prophet, pitied the poor little lions, fearing that they would fail to get their share of the feast.

Fourthly, illustrations should not be excessive, either in the extent of any single illustration or in the number of illustrations given. The
 Should not be too long or too numerous. attention may easily be diverted from the main subject, and time and power wasted, by the very prolixity of the illustrations used. Wayside flowers are blessings when they cheer us on our way; but when they impede us by their number or tempt us from our path by their beauty, they are hindrances rather than helps, and serve only to waste time and strength.

No rules can be given which will greatly aid the inexperienced or unimaginative teacher in the selection or formation of illustrations. In general, the lesson should be studied with a careful attention to its picturesque features.

The teacher may inquire at each point as he goes over it: What is this like? What does it resemble
 General hints: that the pupil knows, in origin, in questions to ask. action, in form, in effect, or in any other respect? How could a painter make a picture to represent this? What does it make me think of? What will it make the scholars think of? Do

I know any story like this, or do the scholars know any such story? In response to some of these questions, there will be likely to come to mind some fact of observation or experience, some scene of nature or of life, some story from history or fancy, which will give the illustration required.

The power of illustration depends chiefly upon the vividness of the imagination. The reader who turns everything into pictures as he reads; Store up illustrations. the thinker whose thoughts naturally

shape themselves into visions; the teacher who sees through the eyes of his pupils, will easily find, even for the driest lesson, abundance of illustration. To those who are not thus gifted by nature the best advice that can be given is to carefully store up from daily experience and reading whatever may occur to them as illustrating some Bible truth. It is not at all necessary for the purposes of teaching that every illustration used should be fresh and original. All that is required is that it shall be used with vivacity and freshness.

The habit of analyzing carefully—that is, of separating each lesson into its natural divisions and simpler parts—will be found of great use in the work of illustration. The simpler the truth to be illustrated, the easier to find an illustration to explain it. One will

Separate the truth into simple parts.

recall easily the great number of objects to which Jesus likened the kingdom of heaven. Each one of those objects represented some one aspect of that divine kingdom. The whole world would be insufficient to represent it fully.

The power of illustration, like every other living power, grows by exercise. A teacher who persists in the effort will soon find that illustrations occur to him more and more readily, and that unexpected and heretofore unnoticed analogies and resemblances will strike him from all directions. God's works and God's word are full of the most beautiful as well as the profoundest correspondences, and it needs only the attentive eye and the believing heart to find them everywhere. Let the habit be once formed of noticing these fine analogies and illustrations, and the volume of nature itself will open new pages till the teacher will find for himself and for his pupils

"Sermons in stones, books in the murmuring brooks,
Lessons in trees, and good in everything."

The *question* is of universal use in teaching. To ask questions skillfully, therefore, is no small part of the teacher's work. Instruction may be given, indeed, without the use of the question; but if one will verify the results of instruc-

Importance of
questioning.

tion, and ascertain precisely the amount and character of his pupils' comprehension of a subject, he must resort to the question.

Many teachers, finding it easier for themselves, and perhaps more interesting for their pupils, adopt the lecture system, and in familiar talks give to their classes whatever they wish to communicate. Pleased with the apparent interest and attention with which their instructions are received, they rashly conclude that they have discovered the true way of teaching. A few questions carefully put would speedily undeceive them, and show them how imperfect and fragmentary the conceptions which their pupils have formed.

There is no doubt that the questioning is the most difficult part of teaching. To frame questions skillfully—questions that will at once probe and stimulate the pupil's mind, that will not aid too much nor task too severely—

Difficulty of efficient questioning.

is much more difficult than it may seem to one who has not seriously tried it. It requires no little self-denial and patience for the teacher who is master of his subject, and full of zeal to give instruction, to pause for the slow work of patient questioning, and wait the answer, sometimes slow-coming, of his pupils. Nothing but the conviction of its vital importance will drive him to this work.

Questions have these four principal uses: 1. To ascertain what the pupil knows; 2. To communicate what the teacher knows; 3. To correct the errors and imperfections of the pupil's knowledge; 4. To confirm that knowledge and make it permanent.

The first of these objects will be obtained by questions which will require the pupil to tell in his own language whatever he knows of the subject before him. These questions must be carefully formed, so as to give no clue to the answer required, but only to state distinctly the point on which information is wanted. As the object is to bring out the scholar's knowledge, no question should be asked under this head which can be answered with a simple yes or no.

For the second use, that of giving instruction, the questions may be so framed as to give some slight hints of the answers. These answers themselves being part of the knowledge which we wish to stimulate the pupil to discover, the aim of the question is simply to direct the attention to the new thought, and to stimulate the curiosity to learn it. Enough must be told in the questions to bring the subject within the pupil's reach. But the perfection of such questioning is attained when nothing is told which the pupil can discover for him-

self. What one tells him is charity ; what he gains for himself is a conquest.

In the third class of questions there is a combination of the two above described. To show a pupil his mistake or imperfect knowledge, Third mode. he must be compelled to state precisely his own views, and then be led to see their partial and incomplete character. Here questions may be asked which require a simple affirmative or negative reply, the pupil's admission or denial of the proposition being turned to account for his correction. The art of Socrates as a teacher was chiefly shown in the use of this class of questions ; step by step he led his hearers to make admissions or denials which speedily convinced them of the absurdity of the opinions which they had held.

In the fourth use the questions are made to suggest objections to the pupils' opinions, requiring them in answer to give the arguments and Fourth mode. proofs of those opinions. No further description of this class of questions is necessary ; but one must be cautious not to suggest objections beyond the pupil's power to answer, unless there is furnished him at the same time some clue to the true answer.

Questions should always be asked with clearness and some degree of vivacity, and the pupils should be allowed a reasonable time to answer. But if

great care be not taken, much time will be consumed by dull or unprepared pupils, unwilling to confess

their ignorance, yet unable to give the
Make question clear, and give the pupil time to answer.
proper answer. A pupil who hesitates may sometimes be required to repeat

the question itself, in order to ascertain whether he clearly understands it. If the teacher knows him to be honest and hard-working, he may save him from the mortification of failure by substituting an easier question which he can readily answer.

No mistake is more serious than that of constantly asking questions beyond the ability of pupils, and

too hastily furnishing the answers which
Questions should not be too difficult.
they cannot give. The tendency of

such teaching is to mortify and discourage, and often to excite the indignation and dislike of the class.

But if too difficult questions are to be avoided, so also ought the teacher to steer clear of the opposite

mistake of a constant succession of
Not too easy.
questions so easy and puerile that the

pupils feel themselves trifled with, if not insulted, by them. Especially unwise and obnoxious is such a system of questioning when it occupies the whole time and no real instruction is given upon the lesson. The failure to give some new knowledge, or to excite the

pupil to some new and fresh thought, will in the end prove fatal to the success of any teacher. Even quite young children know when they are not instructed, and feel the weariness of waiting beside cisterns that yield no water.

Finally, the true questioner will excite his pupils to ask as well as answer questions. To secure this desirable result, he must show himself also to be a seeker for truth, and must engage his pupils in the pursuit of knowledge for its own sake. His questions will seem less his own than the problems which the truth itself propounds to its followers, and in answering these questions his class will come to feel that they are solving problems which God himself proposes to them in his word, his providence, or his works.

Pupils should be led to ask as well as to answer questions.

VIII.—COMMON MISTAKES IN TEACHING.

Success often consists in the avoidance of mistakes. In rare cases success is won in spite of mistakes, but in general he who steers clear of fatal errors will reach the proposed end of his undertaking. Hence a statement

Success won by avoiding mistakes.

of mistakes to be avoided may be as necessary and profitable as of rules to be followed.

It is not wonderful that errors should be common in the practice of Sunday-school teachers who are induced by Christian benevolence to undertake a work for which they have made no special preparation, and in which they have no experience. Ignorant of the rules of teaching and occupied with other cares, the wonder is, not that they have done so little, but that they have accomplished so much. No one more than the true Sunday-school teacher will be glad to have his mistakes explained that he may in the future avoid them.

The mistakes committed in Sunday-school work may be divided into three classes: 1. those of organization; 2. those of general management; 3. those of class teaching.

Of the mistakes in organization the following are perhaps the most frequent and fatal. First, the selection of an unsuitable superintendent. It may not always be possible to secure as superintendent a man of the highest qualifications for this place; but it is always possible to avoid giving the place to one who is especially unfitted for it. A man who does not command the confidence, or excite the good-will

of his teachers and scholars, who is either self-willed and ungracious in manner, or who is cold-hearted and indifferent to his work, can never make a successful school. Better be without a superintendent, and allow the teachers to act in succession in the superintendency, than to have the school seriously injured by an unfit chief. It is the spirit and manner of the superintendent that give character to the school, and no one mistake can be more fatal than to elect to this responsible position some man without love for children, without vivacity of manner, or without interest amounting even to enthusiasm in his work. Better far to elect, as is sometimes done, some warm-hearted, earnest, intelligent woman, than some dull deacon or retired doctor of divinity whose dignity cannot bend to the quick-paced movements of childhood.

The errors committed in the selection of teachers are scarcely less fatal than those in the selection of superintendents. Teachers pressed into service against their will and too in- In selection of teachers. different to their work to attend teachers' meetings or make any preparations, or even to give prompt and regular attendance, or those who, though willing to work and ambitious to have a class, are destitute of all ability to instruct, can never be of service in maintaining a school. They scatter the classes en-

trusted to their care, and prove a drag instead of a help. Better have fewer teachers and larger classes than to entrust the scholars to such instructors.

A third mistake, very common in the organization of schools, is found in the failure to make any proper classification of the pupils. In not a few country schools the scholars are simply counted out into nearly equal divisions, with little or no attention to their age, attainments, or dispositions. The classes are thus made up of materials wholly incongruous, and assigned to their teachers with no reference to ability to instruct or govern. Often the mere whim of the scholar is consulted, and he is permitted to go to any class he may choose, if he will only favor the school with his presence. The consequences of such errors are too obvious to need description.

A fourth mistake is often made in the lack of attention to the proper seating of classes. Instead of securing to each class a place as retired, quiet, and convenient as the circumstances will allow, the classes are huddled together in adjoining seats, where the recitation of one must necessarily confuse the others. Noise and confusion reign supreme, and only the most vociferous teachers succeed in holding the attention of their classes.

The most frequent mistakes made in the general

management are the following. First, the lack of promptness in beginning and closing the school. Anxious to have the school all present, the superintendent waits from minute to minute to allow each new-comer to get in and take his seat. Early attendance is thus discouraged, since the first comers pay a penalty for their promptitude by long and tiresome waitings for the more tardy. If at the proper hour of beginning the door were promptly closed for a few minutes till the introductory prayer is over, and then opened for the laggards to enter, and so on through other exercises, tardiness would soon cure itself.

Mistakes in
management.
Tardiness in
opening, and
closing.

Quite as fatal is the dilatory practice of some superintendents in allowing each exercise to greatly overrun its time, and the school to be wearied in patience by unexpected delays.

But perhaps the most fatal error in the management of Sunday-schools and classes is the failure to maintain good order. In not a few schools there is found a state of noise and confusion which destroys all feeling of reverence proper to the day and to the work of the school. This would be injurious even in a common school, where nothing but worldly learning is taught; but in a Sunday-school, where sacred impressions are to

Failure to main-
tain good order.

be made and divine knowledge is to be gained, the lack of suitable quiet and calm must prove almost fatal to the higher purposes of the school.

There must necessarily be occasions, as when the classes are changing seats for the general exercises, or when the books are to be distributed or gathered, during which more or less of confusion will prevail; but in the well-regulated school this will be reduced to the minimum, and the deep quietness will be restored before the next exercise begins. Even in the dismissal of the school, instead of the uproar of children suddenly let loose from unwelcome restraint, there will be the quiet egress of those who have been learning holy lessons and listening to holy words, which still echo in their hearts.

But it is in the class work that the greater number of mistakes occur. One can scarcely pass through any Sunday-school, however well managed or excellent, without observing in some of the classes one or more of these failures. First, there is the mistake of the *weak* teacher, who sits as if half dismayed before his inattentive and unruly class, making some faint and spasmodic efforts to secure the attention never given to him; getting through the hour as best he can, and feeling glad when it ends, as if rejoicing at the close of his martyrdom. His failure is the lack of self-

Mistakes in

class work. The
weak teacher.

possession, deep earnestness, and thorough acquaintance with the lesson. With these qualifications he might change his defeat to a victory.

The second failure is that of the *ignorant* teacher, who comes to his class with no sufficient knowledge of the lesson or of the way of teaching. The ignorant teacher. He may by his personal attributes succeed in commanding attention, but the whole instruction is blundering and inefficient. He attempts to fill the hour in hearing the lesson read or recited by the several pupils in turn; or if he asks questions, they are such as to require only the simple yes or no, or the reading of some verse, in answer. When the hour of instruction is concluded, the class remains at the same point of intelligence as when it began. A hundred years of such teaching would have little effect upon the heart or intelligence of the pupil.

The third mistake in teaching is that of the *frigid* teacher, who, having assumed, perhaps, the care of the class from a sense of duty, sits down The frigid teacher. before it in his cold and patient dignity, but with little comprehension of the real nature of the work to be done. He may have conscientiously prepared for his task by a careful study of the lesson; but lacking all appreciation of the position and character of his scholars, he merely parades before his class the knowledge he wishes to inculcate. If, awed

into respect, they give him attention, it is the attention that one might pay to a passing iceberg, which chills while it attracts.

The opposite mistake is made by the *fussy* teacher, who, eager to interest and instruct, perpetually irritates his pupils by a vivacity without method or measure, and confuses them by a manner too rapid, and by questions without purpose or connection. He is anxious to interest and instruct, but fails to be either serious or impressive. His efforts result chiefly in fatiguing both himself and his pupils.

We have already noticed in another place the errors of the teacher who does nothing but lecture without asking questions, and of the teacher that does nothing but ask questions without giving instruction. Few teachers, perhaps, strike the golden mean and avoid equally both of these mistakes. Finally, it may be assumed that no teacher is perfect—to err is human—but the wisest teacher will be the readiest to learn his mistakes and to correct them.

IX.—REVIEWS.

Not what a man gains, but what he keeps, constitutes his wealth. So in learning it is not the lesson learned, but the knowledge that we retain, which makes us wise and intelligent. Hence the import-

ance of review lessons, since by these is knowledge made permanent.

Reviews have two chief uses: first, to preserve knowledge; second, to ripen and perfect it.

1. To preserve our knowledge. The lesson that is learned but once speedily passes out of mind and is lost. Even when studied with a fair First use of re- degree of thoroughness, it is not held views. long enough before the mind to associate it thoroughly with the great body of our knowledge. Such is the experience of most minds. Hence the immense losses in our school work—the years spent in learning that which is forgotten in a few days. Nothing can prevent these losses but frequent and thorough reviews. Mere repetition aids memory. Witness the alphabet and multiplication table, which are learned permanently by simple repetitions. But a review is more than a repetition; it is a repetition under new conditions, and with additions which serve to deepen the impressions and fix the knowledge reviewed by new associations of thought. Every time a lesson is properly reviewed the mind takes a new grasp of it, and becomes familiar with it, holding it, at length, by so many ties that it is easily recalled and becomes a permanent possession.

2. To perfect our knowledge. But review lessons serve to perfect knowledge as well as to preserve it.

It is rare that any mind gets a full view of a truth on the first examination. Charmed with the novelty of the subject, and caught by some striking feature or aspect of it, the student does not sufficiently vary his point of view. On revisiting it in a review lesson, he sees it in new light; he brings other knowledge to bear upon it; he looks at it in a more critical way, and it reveals to him many a feature and relation which wholly escaped his attention at the first. This is especially true of the truths of the Bible. They are too grand and complex to be mastered on a first study. The second study gives more than the first; the third, more than the second. Such is the uniform testimony of the best Bible students.

The experience of the ablest teachers confirms these views of the value and importance of reviews.

Importance of reviews. The best and most successful teacher, other things being equal, is the one who reviews the most and best. Many of our wisest educators follow the example of Dr. Wayland, and spend a portion of each lesson-hour in the review of previous lessons. It is only young and inexperienced teachers, or thoughtless and indifferent ones, who neglect reviews.

Reviews are of different kinds. Four may be mentioned.

1. The short partial review, which may be made by a few questions, calling to mind a single fact or truth, in order to deepen the impression or to connect it to some new truth. Such Partial review. review questions may be interspersed anywhere in the lesson. A teacher who carries the past lessons well in mind may thus contrive to bring them frequently forward, and make them familiar by repetition.

2. The general comprehensive review, which consists in calling up the main facts and outlines of the subject gone over. This may usually General review. be done with a few questions at the outset of each new lesson. Sometimes it may be sufficient to ask simply the topics of the several lessons of the quarter. Sometimes the chief points of some one of the past lessons may be recalled and briefly reviewed.

3. The thorough, stated review. This review comes at the end of the quarter, or, better still, at the end of the month, and it should be prepared Stated review. for by a fresh study of the lessons to be embraced in it. As several lessons are to be comprehended in the one review lesson, it is important to select carefully beforehand the points for special consideration, and ask the pupils to hold these in view in their study of the review lesson.

4. The full and final review is a thorough restudy of the whole lesson. Its object is not simply to call to mind what has been already learned, but to renew the study, and to arrive at fresh knowledge of the text or subject. Such a review is not usually feasible in the Sunday-school; but an occasional review lesson of this sort will prove of great value in teaching pupils the importance of repeated study of the Bible.

Reviews should be frequent. As has already been hinted, a part of each lesson-hour should be given to reviews. The best time is the first part of each lesson-hour, the review serving to bring forward the last lesson and connect the new one with it. Five minutes will ordinarily be sufficient for this review. Any unoccupied time, at the close of a lesson or while waiting for the school to begin, may be used profitably in reviews. The teacher who rightly estimates the importance of it will find abundance of opportunities for review questions.

To manage reviews with the highest success, the teacher must also review the lessons. He must contrive to hold large amounts of the subjects in memory, and be prepared, without looking at his book or lesson paper, to call to mind any part of the ground gone over, and propose his questions out of the full-

Final review.

Reviews should be frequent.

Teachers should master and retain the lessons to be reviewed.

ness of his own knowledge. The greater his own familiarity with the facts and truths he wishes to communicate, the more easily he will make them familiar to his pupils.

Review work should end only when the pupils are able to state clearly and promptly in their own language the substance of their lessons. When reviewing Thus only will they "read, mark, learn, may end, and inwardly digest" the Holy Scriptures, and grow wise thereby. It is not enough to fill the land with Sunday-schools, and to marshal all these schools to the march of any set of uniform lessons. We must conquer as well as march. Nay, we must colonize as well as conquer. The souls of our pupils must learn to revisit again and again the great fountains of truth, to drink with delight from the waters of life, to dwell in the shining tents of God's promises, and to find the home of their faith and hope in the gospel of divine love and grace. Let the Bible-paths be made familiar to the feet, and its blessed precepts become as household words. Their power will thus be made present and prevailing.

X.—THE TEACHER'S WEEK-DAY WORK.

When it is reflected that the Sunday-school teacher's work is entirely gratuitous, it may seem a hardship

to impose upon him as a duty any more than the service of the hour spent in the school on the Lord's Day. To the teacher who regards the Sunday-school work as the simple employment of a single hour on that day, the suggestion of week-day work will be both impertinent and useless. But to the true and earnest teachers whose high aim is not simply to teach certain lessons, but to save the souls of their pupils, the suggestion of additional opportunities and agencies will prove acceptable.

The week-day work of the teacher in the preparation of his lessons and in the accumulation of materi-

The work of preparation for teaching. als and illustrations for teaching has already been sufficiently explained. It needs only to be mentioned here as a part of this work, in order that it may have assigned to it a proper share of week-day time.

The work of the week with the class properly includes the following :

1. To aid and inspire the pupils in the preparation of their lessons. This may be done by asking the members of the class to meet the teacher, either together or singly, at some hour during the week, to ascertain what difficulties they are meeting with, and what progress they are making ; and to furnish them suggestions and questions for study. Or the

Work with the scholars. Aiding in their study.

teacher may make it in his way to see his pupils casually during the week, and in a few pleasant words call their attention to the whole lesson, or to some point of special interest in it. This will show them that he is interested in their study and expects to find them prepared on the Lord's Day. A very little effort in this direction may be made to tell with wonderful effect on the interest and progress of the class.

2. The wise teacher will also attempt, during the week-days, to make a more familiar acquaintance with his pupils, their homes, their em- Visiting at their homes. ployments, their habits and characters.

In this way he will come the better to understand their wants and dispositions, and be enabled to make his instructions by so much the more practical. The weekly intercourse and visiting, if well managed, will give to the teacher a hold upon the attention and hearts of his pupils that he can never gain by the brief meetings on the Lord's Day.

3. Perhaps the most important of all the week-day work the Sunday-school teacher can perform will be found in those occasional meetings, Improving occasional meetings. brought about by chance or design, in which the opportunity occurs to enter deeply into the religious feelings of the pupil, and to bring home more tenderly and impressively, in the confidence of the private interview, the great truths that concern

his salvation. One such interview in which the pupil is led freely to unbosom himself, and in which the teacher and pupil bend together in earnest and hearty prayer for God's blessing, may prove of more efficacy in securing the religious conversion of the pupil than all the Sunday lessons of the year. The history of successful Sunday-school teachers will show that much of their success has been effected by these quiet personal interviews. Their importance can scarcely be urged too earnestly upon all who undertake the sacred work of religious instruction.

4. There is still another department of week-day work which the benevolent Sunday-school teacher will find it pleasant to perform. It consists of the various friendly services which he may render to his pupils in advising and aiding them in the selection of employment, the performance of their duties, the encounter of ordinary trials, or in more serious difficulties in which they may be occasionally involved. It is, in short, to act the part of an elder and wiser friend, to whom they may appeal for assistance and counsel, and who may help them to steer clear of many of the temptations and difficulties of life. A wise teacher in this way may aid also in the ordinary education of his pupils by kindly inquiries about their studies; offering suggestions in regard to their reading, and to

Rendering
friendly assistance.

the division and employment of their time, and counsels as to their companionships and amusements.

5. Finally, in the week-day work of the Sunday-school teacher are to be counted such services as he can render to the school at large by soliciting the attendance of new scholars; looking after and recovering former pupils; securing sympathy, aid, and co-operation of parents and others in the community; aiding to procure the necessary books, maps, and other apparatus of teaching; and by weekly counsels with the superintendent and his fellow-teachers, for the general good of the school. This includes of course the regular attendance upon the teachers' meeting, and such extra meetings as the superintendent may find it necessary to call.

Work for the increase and general welfare of the school.

Every effort made by the teacher during the week will add interest to his work in the school, and will make the Lord's Day rich and fruitful in enjoyment and good both to the teacher and to his class.

XI.—JESUS THE GREAT TEACHER.

Jesus was a teacher of men and women; not at all of little children. He gave instruction, not in knowledge furnished by other men, but in doctrines revealed by himself. He

Peculiarities of his teaching.

did not pause to prove these doctrines by argument, nor appeal in any large degree to the reason of his hearers. "He taught as one having authority, not as the Scribes and Pharisees." He was a teacher who prophesied rather than preached; a revealer of new truths rather than an instructor in old ones. In all these respects, his position and work were so different from those of any human teacher, especially from that of the Sunday-school teacher, that his example must be quoted and followed with careful discrimination.

Yet as all communication of truth from one mind to another must conform to certain natural laws of thought, so the example of Jesus furnishes the teacher suggestions of great practical value.

1. We may notice the extreme simplicity of the language he used. Not a word occurs that is not ^{Simplicity of his} within the easy range of knowledge of ^{language.} the common people to whom he spoke. His thought itself, even when profoundest or sublimest, seemed clear and simple by reason of the clearness and simplicity of the language in which it was expressed.

2. The feature of Jesus' teaching that has been most admired is found in his illustrations. So abundant were these that his whole discourse seems picturesque. He uttered scarcely a sentence which

did not contain some beautiful figure of speech, making clear and impressive his thought. As one of the evangelists records, "without a parable spake he not unto them." One wonders not that the common people heard him gladly.

His illustrations; their number and character.

The character of his illustrations was as remarkable as their frequency. They were evidently selected from among the familiar every-day life scenes of his hearers, and it is well known that, in very many cases, the objects to which he referred were actually in sight at the time, so that his illustrations were what in modern teaching we call object lessons. One can easily imagine how varied, and dramatic even, must have seemed these discourses, when his hand pointed to the sparrows that were flitting in the air above him; to the magnificent lilies blooming in their splendor beside him; to the fruit or forest trees overshadowing him and his audience; to the vineyards on the neighboring slopes; to the city in full view on the hill-top; to the ripening harvests in the valleys; to the crowd of busy merchants seeking pearls; to the householders; or to the husbandmen and servants passing in the streets or through the fields before him. Such illustrations were not mere words, but living things; and they lent a life and power to the teachings of Jesus, which cannot be surpassed.

3. As a religious teacher, Jesus was also remarkable in the direct personality of his address. He did not content himself with speaking of his addresses. Personality of his addresses. humanity at large, nor even of great classes of men, but addressed the individuals before him, speaking the truth which concerned them personally, then and there.

4. We should not fail to remark the spirit in which Jesus spoke, the evident yearning for the salvation Spirit of his teaching. and reformation of those whom he addressed, and which at times broke forth in the pleading cry, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

5. But the crowning excellence of Jesus as a religious teacher is to be found in the purity and perfectness of his example. His very presence was a lesson that few could pass His example enforced his teaching. unheeded. His perpetual and unwearying industry in doing good was a severer reproof to the lazy than all the words he uttered. Some of the higher characteristics of Jesus' teaching belong rather to his career as a preacher, and need not be mentioned in this connection. Happy the Sunday-school teacher who shall faithfully and prayerfully study the example of his Lord, and find himself able to imitate Jesus in the characteristics of his teachings which we have already described!

XII.—THE HOLY SPIRIT THE TEACHER'S GUIDE AND HELPER.

We mount now to our last and highest point of observation to look out upon the Sunday-school teacher's work in its supernatural aspect. The Bible clearly declares the necessity of the Holy Spirit's aid for Reality and importance of the Spirit's aid. the proper understanding and reception of the gospel. No fact in human experience is profounder or more certain than that of spiritual influences upon the mind of men; and the greatest souls, speaking from their inmost consciousness, humbly confess their dependence upon the divine Spirit. None but the most shallow observers, fixing their attention upon the machinery of matter and of material laws, can or will deny that superhuman realm of influence into which the human soul penetrates when it gains the highest and most sacred inspirations which it ever feels. Certainly no Sunday-school teacher worthy of his name and work will ever forget the need he has of supernatural spiritual aid.

The truths taught in the Sunday-school are not of earthly origin, or of merely earthly power and use. Born in the divine mind; concerned with another world and the future state; pertaining to a divine life—no mere earthly analogies can fully illustrate Necessity for divine light on the Bible and on the mind of the student.

them, and they will not reveal themselves in their fullness and power to the mind that regards them as simple matters of secular import. It is necessary that a divine light shall fall upon them, and that the mind which studies them shall also be illuminated by the divine Spirit. This point is too clear to need argument, while it is also too spiritual to allow of common earthly proofs. But the Christian consciousness of the fact is full of testimony to its verity.

A careful observation of the work of the best Sunday-school teachers, of those who have been most suc-

cessful in winning the souls of the young to Christ, will show how much they have relied upon the Holy Spirit's assistance. Their success is often an

inexplicable mystery on any other hypothesis. Not unfrequently they are persons without special gifts, without learning, without high talent, and the only account that can be given of their work is that there is a certain indefinable something in manner and spirit, or rather in the Spirit animating their manner, which powerfully impresses the souls of their pupils. This indefinable something is the divine Spirit, working in them and through them.

Every teacher of long experience has observed how differently the Bible lessons impress his pupils at different times, and how in those seasons when pro-

found religious influence is pervading the community, and God's Spirit is evidently present in its power, teaching becomes easy and the commonest lessons assume a solemnity and impressiveness wholly unknown at other times. This fact also helps to prove the necessity and value of the Holy Spirit's aid.

Teaching easy when the Spirit is poured out.

The changes sought to be effected in the characters of the pupils are not such as can be produced by a simple enlightening of the intellect, or by the kindling of ordinary emotion. They are far more fundamental and grand. They imply a radical renovation of the motives, purposes, and feelings; a regeneration, in short, such as nothing but the Holy Spirit can produce. The Sunday-school teacher may mould the opinions of his pupils as the sculptor moulds his clay, but only the divine Spirit can breathe into the nostrils the breath of a new and divine life.

Change of heart wrought only by the Holy Spirit.

It only remains to exhort the Christian teacher never to forget this last and fundamental need in his work. After all preparation of the lesson, however thorough and full, let him feel that he is poorly prepared to approach his class till, on bended knee, and with importunate prayer, he has secured the aid and power of the Holy Spirit. And when he has

Need of the Holy Spirit should never be forgotten.

done his last and best work in his class; when he has explained every word, and illustrated every fact and truth, let him remember that unless the Holy Spirit shall kindle the fire upon the altar of his pupil's soul, all his offerings will lie there cold, lifeless, and ineffective. Let him pray both with his class and for his class, and engage his pupils to pray for themselves, that this great teacher, the living Spirit of the most high God, may come and help them to understand the divine truth, and may enable them to learn, mark, and inwardly digest it as the bread of their divine and eternal life.

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